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CHRONICLE

Hard Coal Trust Decision.—The Government lost its fight before the Supreme Court of the United States to have the anthracite coal carrying railroads and their affiliated coal companies declared to be in a general combination in violation of the Sherman anti-trust law. The court, however, affirmed the decree of the lower court, ordering the dissolution of the Temple Iron Company, by which the principal railroads and their coal companies were found to have strangled a project to build a competing road into the anthracite fields in 1898 and by which monopolizing schemes could be put into execution handily in the future. One of the special things complained of in the suit was the system of "65 per cent. contracts," whereby the railroad coal companies agreed to pay the "independents" forever 65 per cent. of the price of coal at New York harbor. The court held that these contracts were plainly in violation of the law. Attorney-General Wickersham expressed the belief that the decision "will so completely destroy the combination which now controls the price of anthracite that it must result in a distinct measure of relief to the public."

Verdict for Tobacco Companies.—The suit for treble damages under the Sherman law brought by E. Locker & Co., tobacco jobbers, against the American Tobacco Company and the Metropolitan Tobacco Company, was decided in the United States District Court in favor of the defendants. Locker & Co. sued the defendant corporation for \$100,000 damages on the ground that the old American Tobacco Company refused to sell to them any of its products and compelled them to buy these goods through its own jobber, the Metropolitan Tobacco Com-

pany, as a result of which the plaintiff was practically driven out of business. In directing the jury to return a verdict in favor of the defendants, Judge Mayer said it was for the jury to decide when there was a question of fact. In this case the question was purely one of law and the decision rested with the court. Counsel for Locker & Co. asked the court permission to appeal.

Day Fixed for Opening Canal.—The day on which the Spaniards first espied the Pacific from "a peak in Darien," or Balboa's Day, has been selected as the date of the passage of the first ship through the Panama Canal. September 25, 1913, will be the four hundredth anniversary of that event. Balboa first caught sight of the Pacific not at Panama, but a hundred miles to the east, in the Darien region. But as the *New York Tribune* observes, the commemoration may well be made at Panama. The names of Cristobal and Colon have been given to the places at the Caribbean end of the canal and that of Balboa to its Pacific terminal. The historical commemoration will be completed by the actual opening of the canal on Balboa's Day, after four hundred years.

No Successor to Mr. Reid.—President Taft announced through Secretary Hilles that the post of Ambassador to Great Britain, made vacant by the death of Whitelaw Reid, will not be filled by him. He understands that President-elect Wilson is considering a man for the London post, and he does not wish to appoint one who can serve at best for only a few months. The post at London will now be vacant until March, and it will be the first time in many years that the United States has been without an Ambassador at the Court of St. James. The British government paid special military and naval honors to Mr. Reid's body and sent it home on the warship *Natal*.

Mexico.—By a very large majority, Señor de la Barra, at one time temporary Vice-President, has been elected Governor of the State of Mexico. He was the candidate of the Catholic National Party. One of the most illustrious members of this party, Sr. Gonzalez, died at the close of November. The new Secretary of State, Don Rafael Hernandez, lately visited the Apostolic Delegate, Mgr. Boggiani; and requested him to influence the hierarchy in the interests of peace. It is said, that he even suggested Papal intervention.—The *Revista Católica* of Las Vegas says that the insurgent General Felix Diaz, condemned to be shot, was reprieved because the Masonic brotherhood requested it. The review publishes a statement of President Madero, in which he promises to fulfil his duty of a good Mason towards his country and humanity.

Argentina.—Six times as large as Spain, Argentina's seven millions of population are rapidly growing through Italian and Spanish immigration. It is estimated that from 100,000 to 200,000 persons leave Spain annually for this flourishing South-American Republic. In April, 1912, the last month for which official statistics have appeared, 12,438 emigrants went out from all parts of Spain; and 9,295 of these sailed to Argentina. One chief cause of the attraction is found in the favorable laws. The Catholic Church, the established religion, is keeping pace with the material advance, although outside the large cities there is great lack of religious ministry; and Voltaianism and indifference are far from being unknown. Revolutionary and radical Freemasonry have had enormous influence, especially over the government, Buenos Aires and Montevideo having been long regarded as centres of anarchist propaganda. The population of these cities is not, even now, remarkable for religious or exalted morality. Things are, however, greatly changed for the better; and the reaction is due in no small degree to the young generation of the better class.

Canada.—The Royal George is being repaired temporarily at Halifax. The public would like to know what use there was in bringing a floating dock across the Atlantic if ships within a hundred and fifty miles of it are to be sent to England for repairs in the stormy winter season; and when officers and crew refuse to risk their lives in such a voyage, are to be sent away to the Halifax dry dock.—The Canadian Pacific Railway will have four tracks to Calgary, and two to Vancouver within two or three years. It hopes to have four tracks as far as Brandon in time for next year's harvest. The Empress of Asia and the Empress of Russia will begin their voyages between Vancouver and China next spring. The Canadian Pacific Railway announces that it will be compelled to order other ships of the same class by the increasing trade with Japan and China.—It is proposed to carry the latest Quebec marriage case, mentioned in our last issue, to the Privy Council in England. This

would mean a definite construction of the Quebec Constitution.—Some Liberals are complaining that the Governor-General's family are showing themselves partisans of Mr. Borden. The ground of complaint seems to be that the Duchess of Connaught and the Princess Patricia attended the House to hear the former's speech on his naval proposals, and did not pay the same compliment to Sir Wilfrid Laurier, speaking on the other side. But reasons for this, other than partisanship, can be found very readily.

Great Britain.—As Parliament has adjourned, nothing would be happening in the political world, were it not for the Suffragists, who are keeping up their war against society by destroying letters, cutting telephone wires, sending in false alarms of fire, and so on. Magistrates warn the culprits that persistence in their practices will oblige them to impose severe sentences; but as no Suffragist has any idea of working out any sentence of more than a week's imprisonment, or a fortnight's, the warnings are quite inefficacious.—The resignation of Sir Francis Bridgeman is still a subject of discussion. It is now attributed to Winston Churchill's interference with the special functions of the Sea Lords and the Fleet Commanders.—The relief ship for Captain Scott's Antarctic expedition has sailed from New Zealand, and is expected to reach him by the end of January. There is much eagerness to learn whether he reached the Pole.—The King has commanded his private secretary to inform the public of the truth of the report that for the last twenty-one years he has fulfilled scrupulously a promise to his mother, that he would read a chapter in the Bible daily. This, we fancy, makes George V unique among British sovereigns, and must give comfort to all his true subjects; for "God will not fail him who does what lies in his power here and now," is a principle that Catholics hold, and the King's statement will cause many prayers to be made that it may find an application in him.

Ireland.—The last division on the Home Rule Bill in the committee stage of the House of Commons showed a majority of 147, and the later clauses of the Bill had majorities considerably exceeding the Government's normal strength. Gladstone carried his Bill through committee in 1893 by forty votes. Just before the final vote there was a significant occurrence. Mr. Campbell, M. P. for Trinity College, Dublin, asked and obtained leave to withdraw his amendment, already accepted by the Government, excluding Trinity from Irish control and reserving it to the Imperial Parliament. The majority of the Professors and Undergraduates of Trinity had repudiated his action, though its Governing Board supported him. He made it clear that the Unionists expected the Bill to become law and were also prepared to submit to the inevitable. All Ireland will now be under the jurisdiction of the new Parliament. The amendment in-

hibiting the Irish Government from lowering duties imposed by Great Britain applies only to Customs, but these cover two-thirds of the entire taxation and include the indirect taxes that bear most heavily on the poor. The important Exchequer Board, which will determine the existing cost of Irish services, the yield of Imperial taxes in Ireland and independent Irish taxes, and the net tax-revenue transferable from the British to the Irish Treasury, will consist of two Irish and two British representatives, and a chairman appointed by the Crown, who will act as umpire but will not have a casting vote. The Irish Parliament will assemble on "the first Tuesday in the eighth month after the passing of the act." Should the House of Lords persist in rejecting the Bill, the final passage could take place May 9, 1914, two years after the Bill was read a second time.—A large meeting of distinguished Irish non-Catholics, held recently in London, declared for Home Rule and denounced the using or fostering of anti-Catholic bigotry in opposition to it. Mr. Lough, M. P., the Chairman, said they represented the true Protestant minority of Ireland, who were persecuted by the Catholic majority, and knew that Home Rule brought not evil to them as Protestants but blessings to them as Irishmen. Canon Lilley said, "Protestant Ulster was hag-ridden by the prejudices of a bygone age," but self-government would prove a solvent of their religious bitterness.

Rome.—The latest issue of the *Acta Apostolicae Sedis* announces that *L'Avvenire d'Italia*, *Il Momento*, *Il Corriere d'Italia*, *Il Corriere di Sicilia* and *L'Italia* are not recognized as being in harmony with the pontifical directions and rules contained in the Letter of His Holiness to the Lombard Episcopate on July 1st. The five papers mentioned form a syndicate, and are under the direction of the Società Editrice Romana. Although their prevailing spirit is one of opposition to anti-clericalism, to war against religion, especially to the de-Christianization of schools, and also to the creation of a lay State, yet on the other hand, they paid no attention to the deplorable condition of the Holy See. They addressed themselves to a reading public, which was Italian first and Catholic afterwards, and which was not disposed to submit to the directions of the Holy See, even at a time of crisis like the present. These papers covered the greater part of Italy, and were to be found in nearly all the parishes, monasteries, convents and Catholic Associations. They checked the circulation of the yellow press, indeed, but while claiming to be Catholic, absolutely ignored the question of the independence of the Holy See. It is suspected that the influence of these five papers prevented the newly appointed Archbishop of Genoa, who had condemned them, from taking his See.

Italy.—Replying to some attacks in the Chamber of Deputies, the Minister of Foreign Affairs, Marchese di

San Giuliano, declared that the Triple Alliance had been renewed because it was the strongest guarantee of the peace of Europe, and had been most helpful to Italy. Referring to the Balkan question, he expressed the opinion that Albania neutralized would be a factor of political equilibrium in the Balkan peninsula.

France.—M. Bourgeois, who, it is said, was backed by the almost unanimous desire of his party as candidate for the Presidency of the Republic, refused to permit his name to be used, on account of ill health. Among others, Deschanel and Poincaré are mentioned as possibles. It is thought that if Poincaré desires the place the others will withdraw.

Germany.—A chancellor and cabinet crisis is expected in Germany. Serious disagreements have sprung up between v. Bethmann Hollweg, and Delbrück, the Secretary of State for the Interior, as well as between v. Heeringer, the Minister of War, and Kühn, the Secretary of State for Finance. The Emperor likewise is said to be disaffected towards the Imperial Chancellor, and a change in office is expected to take place as soon as political conditions make this possible.—A coal strike in the Saar district has taken on enormous proportions. Various Christian Unions of that section, with a membership of 30,000, have likewise determined to take part in the strike, while still others are waiting further developments. The Berliner wing of the Catholic workingmen, with 15,000 members, is similarly holding itself in expectation. An absolute general strike may be avoided if the employers are prepared to make timely concessions.—At Ibbenbüren, in Westphalia, 20,000 textile workers are thrown out of employment by a lock-out, as the result of a strike begun in one of the industries. The action has been taken at the instance of the Employers' Union. In another section of Westphalia, at Achenbach, a terrible coal-dust explosion has cost the life of forty-three miners, and the complete list of the dead will probably be found to be even greater.

Burial of Prince Luitpold.—On December 19, the day set for the funeral, all Bavaria appeared to have poured into Munich to pay its last tribute to the beloved ruler. In the procession itself the military companies were followed by the members of the many religious orders and congregations of women as well as of men, in their various habits. Three archbishops and eight bishops marched in line. Immediately after the body of the venerated ruler came the new Prince Regent between Emperor Wilhelm of Germany and King Friedrich of Saxony, both wearing the Bavarian uniform. Following these, the heir apparent of Austria, Franz Ferdinand, and King Albert of Belgium walked side by side. The flower of European nobility and the leaders of the world's diplomacy were also present. Even the Socialist Representatives of the Bavarian Diet attended to a man, while the Catholic clergy were joined by the Protestant ministers

and the Jewish rabbis. The last blessing was given by the Archbishop v. Bettinger of Munich.

Austria-Hungary.—The contest of violence among the Austro-Hungarian factions has given place to one of endurance. The army demands were carried against the Czech obstructionists in the House of Representatives after a session which lasted thirteen hours. In a subsequent meeting of the Reichsrath the Czech radical Fresl held the floor for sixteen hours, the entire session continued into the third day, and lasted uninterruptedly for fifty-six hours. The passageways of the House were turned into dormitories, and everywhere sofas were placed upon which the representatives could enjoy a short sleep when tired with speaking or listening to the interminable harangues. If the intention of the opposition to continue this method of warfare for two more days had been successful they could have interfered with the Government program of carrying out its reforms before Christmas.—At Pilsen in Bohemia, enormous demonstrations were held by the Czechs against the Government and in support of Servia. Not only the police, but even the troops were helpless, until the latter finally dispersed the crowds at the point of the bayonet.—Oil upon troubled waters are the announcements that not only the reported murder of the Austro-Hungarian Consul Proschaska by the Servians, but likewise the rumors of outrages inflicted upon him, which still continued in circulation for a long time, must be considered as entirely unfounded. The real grievances of Austria are comparatively insignificant. It is asked, therefore, who the responsible parties are to whom these inventions are due, which have kept the Austrian population in a constant ferment of excitement. With the feeling of resentment thus abated, one of the greatest obstacles to an agreement of Austria with Servia has been set aside. It is believed in London that Austria will concede a port upon the Adriatic to Servia on condition that it is used only as a commercial outlet. "I have endeavored ceaselessly to maintain peace," said Count Berchtold, the Austrian Minister of Foreign Affairs, "and I believe that peace will be preserved."

Turkey.—The Greeks are continuing the fight, and on December 17 a sharp engagement took place in the Dardanelles, in which four Turkish battleships, fighting practically under the protection of the forts, were forced to beat a hasty retreat. This action of the Greeks has caused a temporary suspension of the meetings of the London Peace Conference. It is reported that before the battle the Greek soldiers made the sign of the cross and kissed each other. The result of the battle is, of course, reported in a mutually contradictory fashion by Athens and Constantinople. According to the New York *Herald* the Turkish Admiral was killed, and the warship Barbarossa damaged. In London they are awaiting the arrival of the special messenger from Constantinople, who is to bring the ultimatum of the Turks. In France,

the *Figaro* takes a gloomy view of the situation, and fears a general war. On December 21 it was reported that it had been finally agreed among the conferees at London that Albania should be made an autonomous State and Servia is to have a commercial port on the Adriatic. All the governments interested are said to have virtually agreed to this arrangement. The question of the possession of Adrianople has not yet been settled. The latest accounts, however, are that the sky is again overcast. The trouble comes from both sides. The war element in Constantinople is anxious for a renewal of hostilities and the Allies are angry at the demand of the Porte for the revictualling of the besieged fortresses of Adrianople, Scutari and Janina. The Greeks, it is said, have scored a second victory by repelling a Turkish fleet that began to bombard the Greek Island of Tenedos. The agreement not to strengthen the opposing forces during the armistice is regarded as a farce in many parts of the Balkans, as nothing is to prevent the Turks from summoning great armies to Anatolia, where they may be massed at Trebizond and immediately proceed to Constantinople when hostilities begin. The Skanderbeg Committee has issued an angry protest against making Albania autonomous. It will not be Christian, but Moslem, and the Albanian Moslems are more fanatical than the Turks.

Population of the Netherlands.—Although a detailed national census of the Netherlands is taken but once every decade, as for instance, in 1890, 1900, 1910, etc., a complete or general census is computed from time to time within their period from the registers of births and deaths, while the number of arrivals and departures is ascertained by an occasional house-to-house canvass. According to official statistics the population of the Netherlands on August 1, 1912, was 6,067,552. Amsterdam has a population of 583,000; Rotterdam, 442,300; The Hague, 292,000, and Utrecht, 121,700. The increase for the year was 79,828.

Japanese Press Censured.—Professor Nagai, of Waseda University, writing in the new monthly magazine *Sekai-no Nippon*, finds much to condemn in the newspapers of his country. Dealing with the shortcomings of the Japanese news writers, he declares that the native press fails in its duty to society by reporting neither fully nor fairly, by making no attempt to form public opinion and by ignoring great social problems in favor of idle tales. The unscrupulousness of Japanese reporters is notorious, says Professor Nagai, and numerous instances might be cited of injustice done through carelessness in handling personal matters without respect to the character of the men and women in question. The Professor finds little honesty or courage in the Japanese papers; they are slow to speak out on behalf of the people, they show little capacity to lead public opinion. His conclusion is that a revolution of the press is one of the most important things which new Japan should aim to effect.

QUESTIONS OF THE DAY

The Holy Name

The shedding of the first drops of the Precious Blood in the mystery of the Circumcision appears to spiritual writers as an ominous red in the morning sky of the sacred Infancy, presaging a day of sorrow and of trial, whose setting was to be amid the sad eclipse of Calvary. It may be regarded as at once a pledge and a prophecy of the final sacrifice; a part payment of that great ransom which Heaven desired for the redemption of our fallen race, the full sum and total of which was to be reached only when the last drops of the Precious Blood were, like the first, to be poured forth for love of us.

No less significant, however, is the name which then was given to the Child of Mary when the words of the law were fulfilled in His regard, "and My covenant shall be in your flesh for a perpetual covenant," and He was thus enrolled in the book of the people of God:—a name which from all eternity had been decreed in the infinite Wisdom of God as most expressive of the divine mission of the Word Incarnate; a name which was announced by Gabriel to the Virgin before she conceived of the Holy Ghost, and which was made known to Joseph in dream by the same angelic ministry; a name full of mystery and power, than which no other is given under heaven by which men may be saved; which, as the Apostle says, "is above all names, that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth; and that every tongue shall confess that the Lord Jesus Christ is in the glory of God the Father."

In the Word Incarnate, the Substance of the Father and the Splendor of His Glory, was truly verified all that the prophets had foretold of the Messiah. Emmanuel, they had called him, God with us; Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace; our One Shepherd, the Lord our Just One, the Lord our God. Yet among all these names, which Scripture scholars lovingly enumerate, there was not to be found the special one which the Eternal Father had chosen for His Only Begotten Son made man to dwell among mankind.

Perhaps most perfectly of all the prophets had holy Job expressed that name which from eternity was written in the Heart of God, because he himself was made most like to the future Christ in suffering, contempt, abandonment and utter annihilation in the sight of men, a worm and no man. "For I know," he cried in his affliction, "that my *Redeemer* liveth, and in the last day I shall rise out of the earth, and shall be clothed again with my skin, and in my flesh I shall see my God." For this in truth was the Messiah to be born, that He might redeem us from our sins and might raise us up with Him on the last day; and this likewise is the meaning of His name as explained by the Infinite Himself through His angel

messenger to Joseph: "And thou shalt call His name Jesus. For He shall save His people from their sins."

Not, therefore, the power of God, His justice, His holiness or His majesty was to be most intimately implied in that name of Jesus. Something greater and sweeter even than Fatherhood itself of the world to come, which the prophet had foretold of Him, was to be contained in that all-sacred name. It tells us, not of the life that was first given, but of the life which when lost was ineffably restored to us. It tells us, not of the creative power which by a single act of the omnipotent Will could call us into being, but of the infinite love which wished to annihilate itself for us, to take on the form of a slave, to become sin itself, in the strong language of the Apostle, in order that it might gather into its single bosom and upon its own devoted head the punishment that should have fallen upon us all, and so, dying for us upon the cross, be our redemption. It tells us of a love which not merely returned to us the life that had been lost, but which likewise made it precious beyond all price by the infinite ransom that it offered. All this is summed up in the single ineffable name of JESUS, that is Saviour.

Jesus, Saviour—expressing all the hope in the strength of which Adam could go forth into a world that was to bear for him the thorn and thistle! Jesus, Saviour—the name wherein are realized all the longings of the Patriarchs and Prophets, which gave their courage to the Martyrs, their purity to the Virgins, their mission to the Apostles, their faith and hope and charity to all the countless armies of holy Confessors; the name whose mere mention falls like dew upon the purgatorial fires and whose salutation, sent up from a loving heart, unlocks the gates of heaven, which first flew open wide at the utterance of that sacred word for the King of glory to enter in.

In the name of Jesus the Apostles worked their miracles. The man born lame leaped up as it fell from the lips of Peter, and the evil spirit fled from the afflicted girl as Paul pronounced it in the streets of Philippi. In the name of Jesus the first martyr yielded up his spirit, while the heavens opened before his eyes. It was the name spoken at the mystery of the Incarnation and written over the head of the Crucified—the name in which all our actions should begin and end: "All whatsoever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father in Him."

How weak, then, must appear to us all the praises of the poets and the saints that have been raised in its honor, proclaiming it to be as honey to the palate, as music to the ear, as odors of all sweetness to the nostrils, as ravishment unspeakable to all the senses which revel in its delights, like bees in the heart of the rose. Wrapt in this ecstasy of joy, the poet Crashaw sings of it,

"Sweet name, in thy each syllable
A thousand blest Arabias dwell."

JOSEPH HUSSLEIN, S.J.

Selling Children into Slavery

There is a story going the rounds of the press, that in the Tyrol children are actually being sold by their parents as slaves. The little ones are gathered together under the care of a priest and taken to the market, where they are put up at auction and inspected by prospective purchasers like so many cattle. Thus a sturdy lad brought as high as \$60; some of the older girls netted their parents \$60, and some of the tinier went for \$15.

This sounds gruesome enough to satisfy the most morbid reader, and what makes it worse is, that there are a certain number of facts which give plausibility to the tale, but they are so highly colored that an utterly false picture is presented to the public. Hence, an account based on authentic records, will be of interest.

The facts are these. Tyrol and Vorarlberg, though picturesque countries, are by no means rich; indeed, some portions are so poor that they barely afford a livelihood to the inhabitants. This is particularly true of the Ill Valley, Kloster Valley and Bregenzerwald, in Vorarlberg, and of the Lech Valley, Stanzer Valley, and Upper Inn Valley, in Tyrol. But just across the German boundary, in the so-called Schwabenland (Bavaria, Württemberg, Baden and Hohenzollern) it is different. Here are wealth and plenty, abundant work and a great demand for laborers. The peasants of Schwabenland are, for the most part, prosperous landowners. They need help from outside to till their fields, to develop their orchards, and to raise their cattle. This help comes to them from Tyrol and Vorarlberg, whose inhabitants are related to them in manners and customs and speak their language. For centuries men and women have left their mountain homes and earned in Schwabenland what their own country could not give them, a decent livelihood. The sturdy mountaineers, intensely attached to their Alpine homes, invariably returned when winter approached to live on their small savings until spring and the prospects of good wages or dire necessity brought them back to Schwabenland. But in the meantime their experiences and their success had been rehearsed in the little village, and others likewise ventured across the boundary, found occupation and returned for the winter, as their friends had done before them. Yet there was abundant work for more, heavier work for men and women and light work for children, if these wished to go. They wished it, and their parents approved. Gradually it became the custom to entrust children to worthy peasants in Schwabenland for the summer months. They were well fed and clothed, received a small salary and acquired a more useful and extensive knowledge of husbandry than the few acres of their parents could give them. But with the growing yearly emigration of children abuses crept in also, but never such as to justify the use of the word slavery. The Schwabenkinder, or Hütekinder, as these children were

called, left home by the hundreds, all wanted employment and could easily get it, but the peasants could not be running after them continually. So, eventually, satisfactory arrangements were concluded according to which groups of children were conducted by an elder leader, at a fixed time, to the nearest and most accessible towns of Schwabenland, and from there were conducted by their prospective employers to their temporary homes. The method of getting them employment was practical enough, but savored somewhat of the old slave markets, and assumed new odium from the fact that it took place on the big cattle market days of these towns. Why were these days chosen? Because, in point of time, they were most convenient, since they occurred in early spring, and also because they afforded the best opportunities of procuring a suitable employer, since every wealthy peasant in Schwabenland came there, either to buy or to sell, or to make arrangements for future business transactions.

The hopeful youngsters, still under the care of their parents or guides, stood in line on the market square, while peasants who needed their help selected those who seemed suitable, then stated the terms under which they were willing to employ them, and when all parties concerned were satisfied they took their charges home with them, where a new life and new experiences awaited them. But, as a rule, this was done only after most solemn promises and many assurances on the part of the kindhearted peasants that no harm would come to the children. Hence, the method of securing an employer, and the time of doing so soon became fixed, and received the name of "Kindermarkt," children-market.

It will not surprise anyone to hear that soon very serious abuses crept in, which neither legislation nor private protest was able to remove. Money greed, human passions and bad example do harm everywhere, and they did harm to many of the Schwabenkinder. This was all the harder to control, as there were no mountain railways when this practice originated, and the poor children had to make the journey on foot or in a wagon, if they were fortunate enough, putting up for the night in any stable or inn they might find, where they were often robbed of their slender earnings, or of their virtue.

It is not definitely known when these Kindermarkts took their rise, but it is quite probable that they began in the first years of the nineteenth century. The wars of Napoleon had brought misery and poverty into Europe, and forced women and children to work the fields which their soldier husbands and fathers had abandoned. The Kindermarkt then became an established usage. To remedy the inevitable abuses of this emigration, Father Schöpf, of Schnann, once a Schwabenkind himself, founded a society, the Hütekinderverein, and a new and better state of affairs began, its object being to see that the children should find employment with good Catholic peasants, where their moral and physical welfare would be attended to, and that no children should

be sent abroad whose age or state of health would make their stay injurious.

Thus far we have obtained but a mere glimpse of this highly interesting social condition; the practice still exists, but it is now organized and well directed. The Hütekinderverein of Tyrol has met with much success in the past, and has every hope of seeing the complete fulfillment of its most sanguine expectations.

A short account of its nature and work will probably be of interest. The board of directors consists of a chairman, secretary, treasurer and ten assistants. The chairman is elected for a term of three years. Every year several meetings of the board of directors are held in Landeck, Imst or Pettner, in which the experiences and work of the past months are considered and plans are laid for the future. In early spring word is sent to the parish priest, or to the layman who represents the interests of the Verein in his village, requesting him to send in the names of those who desire to emigrate. Blanks are then filled out by the responsible agents, on which the name of the child, the names of his parents, the child's age, state of health, and amount of received education, are carefully stated. After ascertaining that the parents are really very destitute, that the child has attended school during at least four or five years, and has obtained a satisfactory report from competent authorities as to morals and health, the officers of the Verein place his name on the list as one of those who may emigrate to Schwabenland. Soon notice is again served to the agents that those children who have received permission are to be ready at a fixed time, when trustworthy persons, appointed by the chairman, will get them, accompany them to Schwabenland and make sure that they receive good and honest employers. In the meantime, after a conference with school and government authorities, passports are secured, special rates on railways and boat are provided, supper is ordered for the youngsters in Landeck and breakfast in Bregenz, the leading newspapers of Württemberg and Baden are asked to publish the date and time of arrival of the Schwabenkinder or Hütekinder in Friedrichshafen.

Each child is provided with a certificate from the chairman of the Verein, stating his or her name, age and place of residence, as also a letter to the parish priest of the place in which he is to work, asking him to look after the child's interests, and to notify the chairman should he in any way require special attention.

The employer is entitled to occupy the child in easier farm-work, fruit or hop-picking, in taking care of sheep or geese, in helping about the house and minding the children until Oct. 28th. He promises to treat the child kindly, to look after his moral and physical welfare, to send him or her regularly to Mass and catechism on Sundays and holy days, and also to afford, at least occasional, opportunities of receiving the Sacraments. Further, he pledges himself to accompany the child back to Friedrichshafen at the close of the term, when ap-

pointed officials bring the Schwabenkinder to their mountain homes.

The wages received in 1911 were as follows: Minimum wage, 45 marks; maximum, 250 marks; average wage actually received, 129 marks. In addition to this sum the employer agrees to furnish each child, upon leaving his service at the end of the season, two complete and new suits of clothes, including hats and shoes. It is not true that the children are underfed, or overworked. The food is abundant and nourishing, and with few exceptions the youngsters are often better off than at home. Anyone acquainted with the good nature and kindly disposition of the peasants of Schwabenland, and with the strong attachment of the mountaineers to their children, will not make the assertion, which the press is repeating: "It is well known by the parents that many of the children will not come back. . . . They will have succumbed to overwork and underfeeding, and abusive treatment and homesickness. Every year many die off."

Such a state of affairs is not possible. These people are not savages. That the children suffer at times from homesickness cannot be denied, when even grown-ups have their spells, but there are too many looking after the children's interests to allow them to die of homesickness, and much less from abusive treatment. The chairman of the Verein, besides making repeated inquiries about the Schwabenkinder, visits them in person yearly, at least once. This year Rev. Father Gaim made the visit on a bicycle in a little over two weeks. Each child was visited, although it required a tour of over seventy parishes to do so. Needless to say the visit has a splendid effect on children and their employers. Another most effective means for the protection of the Schwabenkinder is the black list, "das Schwarze-buch." Charges brought against peasant employers, if found to be true, are entered in the "Schwarze-buch," the peasant's name is put on the black list, and no child is ever again entrusted to his care. If need be, the Verein prosecutes the peasants in behalf of the Hütekinder. In the 21 years of its existence it has brought into court and successfully won more than seventy cases, where a part of the salary had been withheld, or other contract broken.

By making conditions severer, and by aiding the parents financially, the Verein has brought it about that the number of Hütekinder was lowered to less than half.

In 1892 there were about 400, this year the number was 160, of whom about 100 were 14 years of age. Conditions are improving rapidly. Vorarlberg is profiting by the experience of Tyrol. Here there is no Verein; the children are conducted by their parents to the homes of the peasants, the parents themselves making the arrangements for them. In 1911 the district of Bregenz sent 162 Hütekinder, the district of Feldkirch 55, and Bludenz 27. The Vorarlberger Hütekinder must get leave from the school authorities, and must be able to prove satisfactory attendance at school, of at least five years. Some who are refused go of their own accord,

but the number is small indeed. Considering the population of Tyrol and Vorarlberg, which is a little over a million inhabitants, the number of children thus employed is very small, smaller, perhaps, than the percentage of child-workers in other countries. Moreover, all get some schooling, good healthy occupations, and none are under eleven years of age.

Of course, it would be far better not to permit the emigration at all, and to substitute some occupation at home. But the poverty of the people is too great. If stopped altogether, the children roam about without any occupation, and the evils intended to be removed grow greater.

A few years more and the objectionable Kindermarkt will be a matter of history, and its extinction another victory of Catholic charity and sacrifice.

PAUL P. SAUER, S.J.

Marshal Ney, the Hero of 1812*

The appearance in an English translation a few months ago of Lieutenant-Colonel Labaume's soldierly and graphic memoirs of the Moscow campaign of 1812, and the recent publication of Mr. A. Hilliard Atteridge's interesting biography of Marshal Ney, prove that the Napoleonic epic still weaves around us its mighty spell. We can no more elude the magnetic sway of the imperial protagonist than the traveler on the shores of Naples can avoid the haunting presence of Vesuvius, blurring the horizon with its baleful vapors, or encrimsoning it with its fires. Napoleon Bonaparte, the victim of the folly and crime of 1812, once the victor of Marengo and Austerlitz, is one of the greatest landmarks of the modern age. He was buoyed up by all the tides of glory; he sounded all the depths of shame. Well nigh a hundred years after his death, he drags us back with a weird fascination to pore over the records of his campaigns, his captains, and the almost mythical story of his triumph and his fall.

In "Napoleon's Brothers" and "Joachim Murat," Mr. Atteridge had already been conquered by the spell of that twice-told yet ever instructive tale. He has again yielded to the lure. On a canvas, as ample as it is full of movement, he has painted a sympathetic and sturdily poised portrait of the Emperor's greatest soldier, Marshal Ney, the "bravest of the brave." The book is timely. For one hundred years ago, almost to the very day, the Russian campaign was dragging out its agonies of shame, disaster and ruin. In that campaign, "the

bravest of the brave" reached the crest of his career on the field of Borodino, and by the ice-locked waters of the Beresina, where he was the very shield and breast-plate of the floundering battalions of the grand army.

In their rise, the one from the trivial duties of a country inn, the other from a cooper's bench, to the command of conquering armies, Murat and Ney reproduce some of the jarring contrasts so deeply and darkly underscored in the life of their master. Our author very judiciously attempts no parallel. Unconsciously the reader will supply it. In the "Bravest of the Brave," Mr. Atteridge, with laudable singleness of purpose, never deflects from his one aim to tell his story. He goes through that story eyes front, with a steady and martial swing. We are marched and countermarched into the midst of battles, bivouacs and sieges. War, the glories and the terrors of war, such is the necessary burden of the book. It could scarcely be otherwise, for Ney was first and foremost a soldier. Of Ney, the soldier, we get a full and correct view, such as he appears on Yvon's fine canvas; but the sketch of the man is a little blurred and pale. Achilles in the field is admirably painted; the hero in his tent is not so skilfully drawn. Of the many-sided Murat we get a better view; the lights and shades are more harmoniously and strikingly blended. Nor do we find in the orderly, clean-cut, unaffected prose and the really interesting narrative of the biographer that interpretative, vitalizing power which into facts oft-told breathes a new soul, and reflects truth from hitherto hidden and neglected angles.

The American reader of the book will instinctively compare Ney with some of our own great soldiers. The Marshal had Arnold's reckless, madcap bravery; the magnetism of Hancock, "the Superb"; the grim, granite staying powers of Stonewall Jackson. Among the captains of the War-Lord, Masséna, Marmont, Soult were undoubtedly Ney's superiors as strategists; Davoust could more skilfully organize and handle vast bodies of men. Ney's brief campaign on the Rhine (1799) though successful, scarcely authorizes us to say that he had the qualities of a great commander in chief. Yet the semi-independent post on the Elbe (1813) given him by the Emperor, proves that Napoleon had a high estimate of his great soldier's abilities. But Ney's unauthorized and unstrategic move on Koenigsberg (1807), his unaccountable failure to follow up Kleist at Bautzen, and thus cut off Barclay from the allies, shows that he was lacking in that flash of genius and inspiration on the battlefield which is the chief characteristic of the world's great captains. But as the chief of a retreating host, as a master of those rear-guard tactics, which Greene displayed in his skilful retreat from Catawba to the Dan, as the leader of a forlorn hope, in lion-hearted valor, in control of his men, in executive ability on the field, Ney had few equals, and certainly no superiors. Neither Napoleon nor Murat, who abandoned the army to provide for their own interests at home, was the hero of the

*The Bravest of the Brave. Michel Ney, Marshal of France. By A. Hilliard Atteridge. New York: Brentano's.
Joachim Murat, Marshal of France and King of Naples. By A. A. Hilliard Atteridge. New York: Brentano's.

The Crime of 1812 and its Retribution. From the French of Eugène Labaume, Lieutenant-Colonel in the French Army. Translated by T. Dundas Pillans. New York: McBride, Nast & Co.

Russian campaign. The real hero was Ney. At Borodino, at Krasnoë, at Kovno, at the passage of the Beresina, he performed prodigies of valor. His daring, his generosity and noble unselfishness throw a parting gleam of glory over the bloody tragedy of 1812.

The Russian campaign was not only a crime. From a political and military point of view it was a blunder. Thiers himself, too often the panegyrist of Napoleon, is forced to admit it. If peace was to be won the battle should have been fought out in Spain. If Russia could be conquered she had to be beaten on the Vistula, not in the fastnesses of her steppes, nor under the walls of Moscow. With the Parthian tactics, which under Barclay de Tolly's command, Russia so skilfully adopted at the outset, she would have been practically invincible. When we consider, moreover, that Napoleon had no longer the seasoned troops of Marengo, Austerlitz and Friedland, not a homogeneous army, but thousands of half-hearted allies, the blunder appears more colossal still. Never were human pride and folly more fearfully punished. The grand army consisted of 648,000 men; 420,000 crossed the Niemen. Of these only 20,000 recrossed it in that terrible December of 1812, a disorderly, ragged, bleeding, starving mob, not an army. As Corwin said in the United States Senate on an historic occasion: "He who holds the winds in his hand gathered the snows of the North, and blew upon his 600,000 men—they fled, they froze, they perished." Such a rout needs, not a historian, but a Dante or a Milton to paint its titanic horrors. Was the tragedy closed with an even bloodier climax, because in spite of justice and humanity the Vicar of Christ was at that time the prisoner of the cruel and ambitious tyrant?

The first gun of Waterloo had been fired on the Niemen. Ney was again the hero of the army. But in the red murk of rout and ruin, though he charged again and again the English squares, pounding the English guns with his sword in the mad rage of defeat, he could avail nothing. Emperor and empire were lost. The Marshal felt that he, too, was a doomed man. That he was swept off his feet at Lons-le-Saulnier, when he went over to his old master on the latter's return from Elba; that he was as impotent as thousands were to resist the fascination of that strange man; that he acted without premeditation and almost in spite of himself—all this the candid reader must admit. That he was technically a traitor to Louis XVIII, must be the verdict of the impartial historian. But no matter what his guilt, Marshal Ney, "the bravest of the brave," the hero of Elchingen and of the Moscowa, should never have been shot down by grenadiers wearing the uniform of France. The lion was trapped by jackals, Ney was "railroaded" to his death, marshals and generals who had slept by the same bivouac and had ridden boot to boot with him from the Rhine to Moscow, voted for his execution. His trial was hurried, unfair. The article of the Capitulation of Paris, which might have saved him, was barred out of court. On the

7th of December, 1815, at 2 a. m., the death warrant was signed. By 9 o'clock a. m. "the bravest of the brave" lay dead, face downward in the dust, in the moat of the Luxembourg. Mr. Atteridge has admirable painted these last scenes.

Tragic as his fate was, the reader who in history sees something more than facts and dates, will recognize it as a blessing for the dauntless soldier. Like Murat, Ney had long forgotten all religious duties. But he was free from gross vices, a good father and husband, and untainted by that avarice and greed which disgraced so many of the emperor's marshals and dignitaries. Murat, in spite of his denials, had a bloody share in d'Enghien's death. Ney had no such crime on his soul. Yet when Murat met his fate in the courtyard of Pizzo, Canon Masdea, whom the terrible swordsman had once generously supplied with alms for the poor, prepared the soldier-king for death; and one of those ubiquitous, saintly French priests, ever to be found in sorrow's path, the Abbé de St. Pierre, stood by the heroic Marshal, imparting with the sacred words of absolution a still loftier character to his unflinching fortitude and bravery. Thus friendship and religion hallowed the last moments of these two soldiers, whom Spartan bands might have chosen to lead them at Thermopylae and Roman legions hailed as demigods.

JOHN C. REVILLE, S.J.

The Method and Function of Recitation

I.

Good teaching embraces many diverse elements. All of them are important in some degree or other. Recitation is amongst the most important. A master's work does not end with explanations, however good and varied. For after he has given the best that he knows in the best possible way, he still has a grave duty towards his pupils. He must see what effect his instructions are having on their minds. For though he may work with great skill and diligence, yet it is just possible that, for some reason or other, the stream of knowledge which flows from him may pass into the intellect of his charges, be impeded in its course for a moment, and then flow on and out, leaving the mind as arid and fruitless as ever.

This should be corrected in the very beginning. Otherwise it will work incalculable harm to pupil and teacher alike, causing stagnation in the one and a feeling akin to despair in the other. The corrective lies in intelligent recitations, oral and written. This is apparent from the very nature and function of the recitation. For there is no instrument more capable of testing and training the mind. Its aim is not merely to gauge a pupil's knowledge. It has a value above and beyond this. By skilful use it becomes a wonderful agent for the correction of mental defects and deficiencies. It promotes introspection, engenders habits of correct and orderly thought, and guides the mind into new channels of unsuspected lore. More-

over, it inspires to better work, and easily falls in with the teacher's chief purpose by assisting in the moulding of character, giving as it does mental poise and resourcefulness in difficult circumstances, two aids to calmness, frankness and courtesy. The teacher crowns his work by conducting skilful recitations; the pupil profits immeasurably by them.

But which way of carrying them out is best calculated to effect all this? Nature holds the key to the answer once again. She must be consulted first, before any definite plans can be inaugurated with profit. A glance at an illustration may betray her secret to us. Two little boys are at recitation. One is a matter-of-fact chap, practical to a fault. Just at present he is laboring to build a toy house. He works slowly and thoughtfully, examining now his material, now the ungainly structure. He compares piece with piece, selects the wood best suited to each emergency, saws it here, shaves it there, until finally it suits his purpose. At last, by dint of much ingenious if awkward work, he tops off his castle with a chimney, and then stands back to contemplate his masterpiece and to soliloquize about it. His words reveal an ambition to become a man overnight, and build a whole village of "real" houses after the pattern of the model before him. Act and speech have enabled us to follow the mental process of the lad from beginning to end. He proceeded by slow and laborious steps from particular to universal, ending by bringing his knowledge into relation with life.

In the meantime the other boy is looking on with supreme unconcern, or perchance disgust. He will have no part with such jobbery. His mind is rebellious against the narrowness of the thought-process required for it and impatient of the detail involved. Soon some other lads join the two. And immediately the silent fellow takes on new life. His tongue is unleashed, and he suggests that all play at Indian. He is to act as chief, and as such begins instructions for the game. His talk, though quite inconsequent, is filled with imagery. Mountains and valleys and animals and warriors are all mentioned in turn. Soon the game is on, led by the chief, who proves himself entirely different from the potential contractor. He is unpractical and imaginative and a bit wild of concept.

Here we have two types of minds with which the teacher has to deal, and from them we get a clue to the two main methods of recitation; one the Socratic method, betrayed by the builder; the other, the topic method, revealed by the little Indian. The first of these, which is most useful in training young minds, and careless and inconsequent and highly imaginative minds, requires special tact and preparation. If a teacher would be successful in its use, he must canvass his matter carefully, separate the important from the unimportant elements, pitch upon the main idea, pick out the principal difficulty of the lesson, and arrange in his mind a set of clear, logical questions which lead gradually to the very heart of the subject. On obtaining appropriate answers, he must propose difficulties suitable to the age and attain-

ments of his pupils. The more modern and novel these objections are, the better; for then they will surely coordinate knowledge with life.

This done, the repetition is over. But this is only an outline of the process. A close examination of it will be of profit. Naturally, the questions call for first consideration. These should be, above all, direct, clear, orderly and progressive, the easier and more fundamental first, the difficult and more general next. This last caution has its justification in the very nature of science itself. For science,—the objective body of correlated truths,—has a certain fixed order. There is subordination and coordination of truth to truth. Some truths are fundamental, some pivotal; some top the structure. And this order should be respected, so that the mind can proceed in logical fashion from simple to more complex, from particular to general, and thus assimilate and retain, not odds and ends, but an articulated, compact system of truth. This should be the aim and result of intelligent recitation. For it should be constructive, not destructive. Sometimes, of course, it must begin in destruction, but it should not end there. If idols are smashed, something better should be put in their place. There is nothing more discouraging to a boy than to have his mind swept clear of all knowledge by a whirlwind of questions, or filled with the débris of the framework of science, which he had erected at the cost of great labor. *Cui bona* will soon become a motto. Such a process is all the more lamentable for the fact that it is unnecessary. A great part of the knowledge which was swept away could have been saved. Perhaps all that was required was a deft excision here and there, and some rearrangement. But granted the worst, that nothing could be preserved. Then at least the bad could have been replaced by the good, and discouragement offset. The mind which is visited by a destroying tornado once a day, or even once a week, creeps from discouragement to despair, from despair to defiance, and from defiance to ruin. And teachers who as a rule do not attempt to leave knowledge and encouragement, or at least some stimulus to better things, in the wake of their recitations, are building up with their left hand and tearing down with their right.

Sometimes the whole difficulty with recitation lies in the questions. In framing them no consideration is given to the fact that old knowledge which the boy surely has is a starting point for new conquests. Then again, they are often either obscure or so transparent that they bear the answer on the surface. It is hard to decide which of these last is the worse. They are at least equally bad. The former puzzle, harass, discourage and lead nowhere, save perhaps into blind alleys. The latter induce mental inactivity, thus defeating the very purpose of education. The questions should rouse the mind to great activity, put it on its mettle without taxing it too much, involve it in difficulties from which it should be forced to extricate itself with the least possible external aid. This is training.

R. H. TIERNEY, S.J.

The Y. M. C. A. in Panama

The *Outlook* of December 21 informs us that Colonel Goethals could never have succeeded in his gigantic work of building the Panama Canal had it not been for the co-operation of the "moral engineers" of the Young Men's Christian Association. Men were leaving the canal zone in great numbers until the Y. M. C. A. entered the field and by their "indoor and outdoor athletics, classes in all educational branches, religious meetings and Bible study, imported lecturers and even ice-cream soda fountains," reconciled the men to remain at the work. "In some communities the membership is as high as ninety-five per cent. of workmen and the buildings are centres from which the social and religious activities of the people radiate." "This is the first time," the *Outlook* goes on to state, "that the Government has ever provided in such a thorough manner for the social and physical welfare of its employes—the word "religious" employed above is here omitted—"and perhaps it is not too much to expect that all future Government enterprises in which regiments of workmen are engaged will include the employment of Young Men's Christian Associations and the maintenance of properly equipped buildings."

We merely animadvert that this looks very much like a union of Church and State, which we thought was forbidden by the Constitution. It is in vivid contrast with the attitude of the Government when it forbade a few poor little nuns to teach some of the tuberculous Indian children on the Reservations. The Y. M. C. A. is a religious, sectarian and proselytizing organization.

CORRESPONDENCE

Catholic Activity in Spain

An imposing assembly of Diocesan Councils of Catholic Social Action—forty councils were represented—was held in Madrid during the last week of November under the presidency of the Marquis de Comillas, so well known for his princely charity. The reports read by the secretaries were luminous and most encouraging regarding Bishop Laguarda's social work in Barcelona. Let us take one or two examples. In the province of Logrono, in the northeast of Old Castile, education is almost entirely Catholic. There are twelve agricultural syndicates, all federated, which provide for the needy peasantry seeds, manure, and implements of labor, and even loans of money. The value of all the industrial help thus contributed amounted in one year to 100,000 *duros* (dollars).

These syndicates are real labor secretariats, as they have been called. They are just now projecting an exchange of local products on a large scale. In Valencia there is an intense Catholic activity, particularly with regard to education. A project is on foot to form Christian educators, and to influence those already engaged in teaching. An association of ladies has recently founded a fine boarding-house for the girls of the normal school, and there are what are called school colonies of children. The Catholic press is being developed, and syndicates, co-

operative stores, patronages, laborers' gardens, popular banks, etc., etc., have been inaugurated. Similar reports come in from all quarters of Spain.

Especially noteworthy are the foundations by wealthy individuals—asylums, homes for destitute widows, charitable pawnbroking establishments, schools, etc. In the Capital City the diocesan council of Madrid is the chief directing power of all these works. It is particularly active in its press work. Its *Parish Weekly* quickly reached a circulation of 30,000 copies. Various other journals have also sprung into life. Cheap cottages are being built, and a notable feature is the active formation of social circles of women and girls. There is an attendance of 40,000 children in the Catholic schools of Madrid. The activity of the Catholic University Academy revealed itself in sending to the recent International Congress of Education so many representatives—teachers, lawyers, doctors, military men, etc., that there was an overwhelming majority against the projects of non-religious instruction. The general purpose and result of the Assembly was to organize, unify and multiply the social organizations. In particular, decentralization was urged, and great activity against the pressing danger of agricultural socialism.

Señor Alba, the Minister of Public Instruction in the present precarious Cabinet, has embittered the Catholics by proclaiming in the Cortes his project of school neutrality; that is, of eliminating the teaching of religion in the primary schools, and of course excluding the religious orders. His purpose, he said—to make the matter more clear—was, by a silent revolution, totally to change the sentiments of the people in a few years.

One of the most malignant acts of recent legislation is the obligation imposed on seminarians and religious to submit to military service. An official notice has appeared prescribing the manner in which ecclesiastics, if living out of Spain—in Rome, for instance, America, or the Philippine Islands—must present themselves before the Spanish consuls in order to be measured, weighed, and generally recognized, proving who they are by the aid of witnesses, and showing why, for any just cause, they may be considered exempt from duty in the barracks.

The Spanish bishops have addressed a letter of sympathy to the Portuguese Episcopate, deplored the breaking of the traditions of twenty centuries and the alienation of Portugal from Rome, which had made it great and respected. In answer to an appeal from the Portuguese clergy, the Cardinal Archbishop of Toledo, has opened a national subscription to assist them.

An extraordinary impression was made on the people of Bilbao by the burning to death of twenty-six persons, chiefly children, during a cinematograph show. More than one hundred others were injured. The streets were hung with black, the flags were at half mast, and 40,000 persons, it is said, took part in the funeral procession. The government telegraphed an offer of \$200 to each stricken family in need.

A case of libel of unusual interest has just been decided by the Supreme Court. A newspaper, the *Liberal*, copied from the *Nueva España* a statement of a gross public scandal alleged to have been committed by a member of a religious order. Both publications retracted their statements a short time after. But the father of the young girl named began an action against both for \$30,000, along with the retraction of the falsehood to be published for several days in certain papers. The court of first instance condemned the *Liberal* and absolved the *Nueva España*, for which the Editorial Society of Spain

was held responsible. Both sides appealed. The Court of Appeals condemned both, with costs; and the Supreme Court, on a further appeal, renewed the condemnation, with a declaration that both were equally and directly guilty.

D. L.

Father Bailly

PARIS, Dec. 10, 1912.

The death on December 2 of Father Vincent de Paul Bailly created some sensation in the French press, and it was pleasant to notice how the dead religious' disinterestedness, self-sacrifice and absolute devotion to his ideals drew forth expressions of esteem even from his political and religious opponents.

Père Bailly, an Augustinian of the Assumption, founded by the Père d'Alzon, was eighty-one on the day of his death. He came of a family rich in Catholic and literary traditions, and from his boyhood he was in touch with the prominent Catholics of the day: Montalembert, Ozanam, Gerbet, etc., who were his father's friends. He took up telegraphy as a profession, and during the war of the Crimea he was attached to the service of Napoleon III.

At the age of twenty-eight he decided to become a priest, and with his younger brother Emmanuel, now General Superior of the Assumption Order, he proceeded to Rome, where both brothers went through the necessary course of studies. After his ordination he was for a time director of the Catholic College of Nîmes, then military chaplain to the Pontifical Zouaves, whom he accompanied on the battlefield of Mentana. During the Franco-German war he again acted as chaplain to the troops, and was for some months a prisoner of war in Germany, where, it is said, he converted more than twelve hundred of his fellow prisoners. When the war was over, Father Bailly, who had joined the Assumptionists, seems to have discovered his real vocation. He was a journalist to his finger tips, say those who knew him best, and he was one of the very first Catholics to realize the tremendous power of the press for good or for evil. This power is a modern development. It would be vain and foolish not to recognize its existence, and Father Bailly resolved to use it to extend the reign of God: "*Adveniat regnum tuum*" is the motto of the Congregation to which he belonged. In 1873 he founded *le Pelerin*; ten years later *la Croix*, with which his name is closely connected. On the first page of the paper is a large crucifix; this was Père Bailly's suggestion, but certain timid Catholics objected to its presence, and the Archbishop of Paris of that day, Cardinal Guibert, requested Père Bailly to remove it. He did so with the ready obedience that characterized his dealings with his ecclesiastical superiors, but from that hour the number of subscribers diminished so rapidly that the Archbishop promptly authorized him to replace the crucifix. It still figures on the first page of *la Croix*.

Père Vincent de Paul Bailly was during many years the life and soul of the papers that he had founded and where he wrote under the name of *le Moine*, "the Monk." He was a journalist born; he had a ready wit, a prompt intelligence, indefatigable activity, a keen love for and enjoyment in his work. Among the French middle class, to whom his writings are more particularly addressed, he did much to enforce the great principles of right and justice that are founded on religion, to magnify the influence of the Church and make her teaching more universally known and respected. Those who worked with him praise the generosity of his methods. They relate

how, while keeping in his hands the direction of the *Croix*, he nevertheless allowed his colleagues a free hand and encouraged them to express their views openly. He had a bright good humor that was irresistibly fascinating. "We must work cheerfully," he often said, and his presence among even the humblest of his assistants invariably brought an increase of happiness. He liked the writers, printers and even the most obscure workmen employed at *la Croix* to feel that they belonged to a large family, where they served God and their country cordially and cheerfully. He was essentially fearless, and his somewhat caustic wit gave itself free play when the interests of God and the Church were attacked. His signature was eagerly sought for; *le Moine* was an adversary whose widespread influence excited the fears of the persecuting Government. From this circumstance sprang one of the great trials of Père Bailly's long life. Under Pope Leo XIII, before the separation with Rome, the Government rendered an involuntary homage to his influence. The Congregation to which he belonged was suffering persecution, but *la Croix*, inspired and directed by him, was fighting the good fight with an energy that the perils of the hour seemed to stimulate. The Government realized this, and craftily influenced Pope Leo, to whom it gave to understand that Père Bailly's removal from the editorship of *la Croix* would prevent greater evils. The Pope's good faith was deceived by this specious argument and, thinking that this concession might possibly save Père Bailly's work, he bade him relinquish his post. It was a considerable sacrifice to one whose heart and soul were in his paper, who disbelieved, and events proved that he was right, in the sincerity of the Government, but never was an act of obedience more cheerfully and promptly performed. Père Bailly made no remark, offered no explanation, craved no delay, but silently and smilingly obeyed.

The secret of his self-sacrifice lay in his intense spirituality. At a time when the different reviews and papers that he had started absorbed every instant of his time, he asked his superior, Père Picard, to appoint some Fathers to help him. This was impossible. "I know of one means only of giving you the extra time that you need," answered Père Picard; "it is that you should make your daily meditation longer by one hour." This was done. Instead of getting up at 5 o'clock with the Community, Père Bailly henceforth got up at 4 and spent an hour in prayer before the others came down, and from that moment he found time, he owned, to continue his works and even to start new ones.

Another more bitter trial saddened the old age of *le Moine*. The Congregation to which he belonged was violently dispersed by order of the Government, and the *Maison de la bonne Presse*, which he had founded, was only saved from destruction through the generous act of M. Feron-Vrau, who, at the cost of a million francs, bought the business.

That the work was saved was a joy to the *Moine*, but he sorely missed the active life, the happy excitement, the well known atmosphere in which he had spent the best years of his career. The day when he took leave of the work was long remembered by his colleagues. The lay writers, who were to take up the task that the unjust act of the Government obliged the religious to relinquish, were there, and one of them, in the name of the rest, expressed to the persecuted priests their sympathy and sorrow. *Le Moine*, says one who was present, was deathly pale: he was giving up the work he loved best, but in his words there was no bitterness; he only spoke of union,

courage, discipline, of his hopes for the future rather than of his regrets for the past.

His work as a journalist was Father Bailly's favorite occupation, in which he excelled and where he had fitted a place that will long be remembered, but he was also a passionate lover of pilgrimages, and twenty-eight times he led pilgrimages to the Holy Land. His kindness, good temper, brightness and wit will be long remembered by his fellow pilgrims, and still more so, the strong faith that broke out in every word and gesture. His last years of life were spent in the tiny apartment where he took refuge after having been driven out of his convent. He patiently bore his increasing infirmities and the inaction that they entailed: the *Moine*, whose superabundant activity and absolute fearlessness were by-words, prepared for the end with the gentle submission of a little child: "I am nearing the end, God be praised," he said.

His funeral was most impressive. It took place in Paris on December 4, at his parish church, St. Pierre du Gros Caillou. As far as actual pomp or show went, it was the funeral of a pauper, plain and simple in all its arrangements. But rarely had an attendance so illustrious been seen behind a coffin within the last few years: bishops and prelates, all the *curés* in Paris, religious men and women, all the leaders of the Catholic party; deputies, writers, politicians were there, as well as all the men and women employed by *la Croix* and the *bonne Presse*, in whose spiritual and temporal welfare the dead priest took so earnest an interest. So great indeed was the crowd that one-third of the mourners had to remain outside the church during the ceremony.

From Rome, where the *Moine* was held in high esteem and from all the French bishops, came telegrams or letters expressing their admiration for the one of whom Father d'Alzon used to say: "Father Vincent gets up every morning with a new idea for extending the reign of our Lord." More striking, however, because more unexpected, were the tributes paid to his memory by the French newspapers of all classes. His talent and his sincerity were recognized even by those whose opinions differed from his own, and it is pleasant to find *le Temps*, a Protestant and a government paper, acknowledging that "he understood the power of the press, that essentially modern weapon, and he knew how to use it. He loved the rapid, feverish work of journalism, and he communicated his enthusiasm to his colleagues." The *Bonne Presse* that he founded and once directed, is more flourishing than ever, in spite of the difficulties and dangers that it has gone through. It is strictly "Roman, Catholic and apostolic" in its spirit; its object is to provide healthy, instructive and religious literature to the popular classes. As for *la Croix*, Père Bailly's chief work and the one he loved best, only five French newspapers have at the present time a larger circulation.

C. DE C.

Romanones, Spain's New Prime Minister

MADRID, Dec. 11, 1912.

The solution of the political problem arising from the tragic death of Señor Canalejas recalls the witch scene in "Macbeth." Some spirit of evil near the political caldron has long been whispering in the ear of Count Romanones, "Thou wilt be Prime Minister!" It has been his life's ambition, his obsession. His whole political career has revolved around this one hope. To reach it, he has availed himself of every art and every intrigue to

disrupt existing ministries. At last his hopes are realized. By plotting and scheming he has held the post of Minister under Moret, Montero Rios, Vega Armigo, and Canalejas.

His advance has been extraordinarily rapid. Yet he is not an orator nor a great parliamentarian, nor a politician of any great prospective, nor even a man of culture or talent. Of his past ministerial functions we have few pleasant memories. In the department of public instruction he introduced what he called reforms that aroused the indignation of the Catholics of the country. Such, for instance, was the measure by which students of high schools were allowed to reject at will all instruction in religion and morality. While he was a member of the Ministry, the fearful deed of Morral filled the Calle Mayor with mangled bodies on the wedding day of the monarch. While Minister of Grace and Justice, he established civil marriage in spite of the protests of the Episcopate. To-day, though still young, he is what he has been, a restless, astute, intriguing politician, familiar with all the arts of Machiavelli. Nothing halts him, nothing puts him off the track. The principle that the end justifies the means has in him a decided and enthusiastic partisan. His ruling passion is politics, understood in the sense of being able to exercise dominant personal influence, to dispose of public office, posts and employments, to make and unmake officials from the senator to the policeman, to distribute political spoils and to gain political proselytes. He himself, on a memorable occasion, summarized with the utmost frankness his governmental program, when he said that political parties are organized, not by the opposition, but by the government, for the distribution of favors, for the benefit of its friends. Will he have time to realize his projects? We honestly believe he will not.

The present political situation foreshadows for the Ministry a precarious existence. It is essentially ephemeral. Señor Canalejas had, with premeditation, put the Crown and the government in a difficult pass by his delay of the budget, so as to make the nomination of a new Ministry impossible. Hence, after his death, it became necessary to continue the Liberal administration until the voting of supplies for 1913 and the approbation of the treaty with France. Amongst the Liberals were Montero Rios, Moret, Garcia Prieto, and Count Romanones. Rios is eighty years old and infirm. Moret could not view with favor a Ministry composed mostly of men who deprived him of power in 1910. Prieto was content with the glory and responsibility of the negotiations with France, and hence there remained only Count Romanones. In all likelihood he will remain only long enough to tide over the actual economic situation, and the King will be free, if he wishes, to recall the Conservative party and Maura to power. I should add, perhaps, a minor trait characteristic of Count Romanones—his unbounded faith, not in men, but money: money for him is omnipotent. One day, speaking with his friends, he said that the triumphal march of Napoleon over Europe was open to the most ordinary of mortals if a sufficient amount of money was available. Though he was born rich, he has never missed an occasion of increasing his store. Whenever a favorable field for exploitation presents itself, there is the Count; thus his millions are employed in drawing profit from the baker's oven as well as the mines of Rif. Nothing escapes the greedy perspicacity of this mercantile statesman—and he never loses a penny. He is, in fact, in this sense at least, one of the most spoiled children of fortune.

NORBERTO TORCAL.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 28, 1912.

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Reforming the Stage

With characteristic energy and comprehensiveness, His Eminence Cardinal Farley, has begun a crusade against the moral horrors which disgrace the American stage, not only in New York, but throughout the country. With such a leader the success of the movement ought to be assured. Among the plans proposed, perhaps the most practical was that of Mgr. McGean, namely: "let Catholics keep away from bad theatres." As a general thing your showman has no higher purpose than that of making money, and he will very probably heed the call of the pocket. Hence, an assault, not sporadic and occasional, but constant and resolute from every pulpit against this growing public evil cannot fail to exercise a tremendous influence on the receipts of the box office, and the bad conditions behind the foot-lights.

However, the matter is not altogether as simple as it appears. As His Eminence intimated, the public instinct in this matter of decent plays has wofully degenerated in the last few decades. Fifty years ago a visit to a theatre was an event, now it is a habit, and plays that would formerly make decent people shudder with horror and disgust are now patronized by multitudes of slips of girls and callow youths, whose consciences seem to be paralyzed or dead. They will smile at you patronizingly if you suggest that this or that play is indecent, and will insist upon seeing it themselves before accepting your judgment, and then will probably vote you hopelessly old-fashioned, a rigorist or a prude.

Worse than this is the unconscious shamelessness with which a certain number of older people, naturally to be regarded as safe guides in this very serious matter, who are to be seen night after night sitting through the most offensive exhibitions. Nor will they hesitate later on to describe in the most cold-blooded fashion to

those who were not there, the appearance of the actors, their costumes, or the lack of them, and to repeat the whole hideous plot, which is sometimes covertly, sometimes openly immoral.

In the early days of Christianity theatrical exhibitions were so gross that they had to be forbidden to the faithful. As the grossness of the old pagans was not very far removed from that of the modern stage, and the question naturally arises, how would such a prohibition be received in our days? Perhaps it would be hopeless until the general spissitude that prevails in the matter of purity is made less dense.

Honest Dramatic Criticism

The need of some check upon the gross immorality of the stage and upon its debasing influence has led to the formation of a society composed of Catholics in New York whose aim it will be to censor plays to which the general public is invited. In working for any reform of the stage the dramatic criticisms in the newspapers must not be overlooked. The press in general, which reaps so large a profit from its theatrical advertisements will, naturally, be a hostile force that the new association must reckon with. If all the dramatic critics were as honest in the criticisms, and the editors were as ready to print them as was shown by the New York *Sun* in the criticism of a play that was staged for the first time in the metropolis on December 19, the task of the reformers would be comparatively easy. Of one portion of the play presented, the *Sun's* critic says: "A scene so revolting in its reckless violation of good taste, so regardless 'of the most elementary law of decency' has rarely been witnessed on the local stage." On the other hand, the same play that is held up to execration by the *Sun*, is not treated in the same way by the *Herald*, which mildly recommends that the play in question "should not be dismissed lightly just because it was a trifle crude in spots and extremely jarring at the climax of the second act, when a very unnecessary statement was made to score a point." Evidently both critics cannot be right. The play cannot be bad and good at the same time. All which goes to show the need there is of some authoritative tribunal, whose judgment, at last on the morality of the play, will be practically final.

"Spugs," Negative and Positive

We have been hearing something about the "Spugs," members of the Society for the Prevention of Useless Giving. As far as it goes, this Society deserves support. It has no dues, one can not be blackballed. The only condition for joining is a certain amount of moral courage. We say "as far as it goes," because a society with a merely negative end in the matter of giving evidently does not go far enough. To give is instinctive in man, and it is one of his best instincts. To give is obligatory

on man by the natural law; it is doubly obligatory by the supernatural law, and trebly so at this season in which we commemorate the coming from heaven of God's greatest Gift with Whom He gives us all things. "Spug" must therefore extend its meaning to include the Society for Promoting Useful Giving; and, for Catholics, might have only two laws, viz.: Give all you can; and, Divide your givings into three parts, one for the poor of your own town, another for the Foreign Missions, and a third for the Holy Father.

There is, we think, only one objection to such a society. It is that, should it flourish, Christmas would no longer interest the Jews, who now are most devout to Santa Claus, Kris Kringle and such adjuncts of the holy time. But is this a real objection? We have no feeling against the Jews; but it seems irrational that the material result of the celebration of the birth of Christ should be emptiness of pocket and even debt on the side of the Christians who would honor Him, and bulging money bags on the side of the Jews, who reject Him. We say it is irrational, just as we would call it irrational if, on the Fourth of July, Americans spent all their money in enriching British brewers by drinking British beer; though we have no prejudice against either the British or their beverage.

The Craft

It is reported that Gen. Felix Diaz, whose recent amusing attempt to revolutionize Mexico was so quickly followed by his being sentenced to be shot, escaped death because he was a Freemason. That such services are considered as one of the duties of the Fraternity would appear from an interesting letter published in the issue of the *American Freemason* of January, 1913. It was written by General Samuel E. H. Parsons, a Commander in the Continental Army, and is dated "West Jersey Highlands, July 23, 1779." The letter was prompted by the fact that in the attack on Stony Point a British regiment was captured, which had among its baggage some Masonic regalia. General Parsons immediately wrote to these British foes as follows:

"Brethren: When the ambition of monarchs or the jarring interests of contending States call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation, and however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other." He enclosed the Constitution of Lodge Unity, No. 18, "which your late misfortunes have put in my power to restore to you." Apparently Masonry modifies the patriotism of its members.

Nor is this a matter of the long past. The editor of the *American Freemason* would like to see the same solidarity established between the English and American Lodges, and those of France, Italy and Germany. "Eng-

lish and French Freemasonry," we are told, "have stood apart for some thirty-five years. Let us hope that they may be docile in returning to the road from whence they have strayed." For that purpose active efforts are now being made to bring about "a *rapprochement* of the Grand Lodge of England" (and consequently of the United States) "with that of the Grand Orient of France." Thus they propose to establish more than a nominal union between American and English Freemasons and those affiliated with the Grand Orient, namely, with the Masons in France, who are doing their utmost to crush belief in God out of the hearts of the people, with those of Italy, under Nathan, the Jew, who spends most of his energy in insulting and reviling the Pope, and with those of Portugal, whose savage methods of persecution a few months ago made the whole world shudder.

And yet the editor informs us in the same issue that he is "convinced that a *modus vivendi* is possible, as between American Freemasonry and American Catholicism, for both of these partaking of the common spirit of the great Republic, are essentially different from their congeners of Europe." But why, if they differ, should there be an attempt on the part of American Masons to unite with their congeners of Europe? He is also convinced that there is "a movement in America among the most influential of lay Catholics to insist that every blatant priest who chooses to forget the limitations of his sacred calling shall not commit them by his utterances on social or economic, or political questions." Comment is unnecessary.

Driving God from the Schools

It is difficult for American citizens, be they Christians or not, to credit the published and perfectly authoritative accounts of the extravagances to which anti-Christian hate has driven the Masonic cliques that control the governments of France and Portugal, and are working to like purpose, after the manner of Ferrer and his kind, in Spain and Italy. The essence of Ferrer's program was to drive God out of the youthful mind and ultimately to prevent Him from ever getting into it. His followers and sympathizers in Italy, as well as in France, Portugal and Spain, are energetic if not numerous, and eagerly carrying out the fundamental features of his program.

This consists in eliminating from the school books every mention of or reference to the Deity, religion, the Church and its festivals and customs. Where it was possible to alter the text, that was done. In other cases the original text was suppressed and a similar amount of words, which could not offend the ears of even the most Godless, was substituted.

As pointed out recently by the Bishop of Natchez, their action, however abominable, is perfectly logical, if their atheistic premise is true. If there is no God Whom men must obey and no Hereafter of reward and punishment

which they must regard, then children should be so taught, and prepared to live accordingly. But if "I am thy Lord, thy God," is true of all men, and if Christ is God and offers salvation to all on certain terms, which terms extend to the acts of all reasoning lives, then it is clear that such truths and terms form an essential portion of youthful education, beginning at the age when reason gives responsibility to acts. That is why we insist that our schools shall be Christian and our children shall learn thoroughly and authoritatively their relations and duties to their Maker. The compromise system which acknowledges God but declines to give knowledge of Him, if less brutally offensive than the atheistic program is also less logical, and tends more and more to become logical on atheistic lines. The difference is that now in our public schools the claims of God are let go by default; then they would be positively repudiated. And whereas now pupils are permitted to get their religion and morality elsewhere, if they care or can, then they would be taught the folly of getting them anywhere.

From one to the other is but a step. And it is the Catholic system and the effect, direct and indirect, it is producing on the public mind, that retards the taking of the step and, we believe, will ultimately prevent it. The lesson of the Italian and Spanish incidents is: strengthen and extend the teaching of Christian truth and morality in our schools. Catholics and all who profess themselves Christians should be as eager to keep God in the school-room as are the atheists of France and Italy to keep Him out of it.

The Catholic Situation in Germany

Although not fewer than 194 members of the Society of Jesus were active in the service of the Fatherland during the war of 1870-71, says the *Volksfreund* of Buffalo, and of this number an exceedingly large proportion merited special distinctions from the Emperor, and some even the Iron Cross for heroism, yet Jesuits to-day could not even thus display their patriotism. The only functions expressly permitted them are the saying of low Masses, the celebration of an ordination festivity strictly limited to the family circle, and the giving of the last Sacraments. Even these few acts are subject to local police restrictions. Scientific lectures are permitted, but religion must not be mentioned. Any answer to the licensed attacks upon religion by Socialists and Anarchists would be considered a violation of the law.

These strictures are understood by Catholics to be directed against them in general rather than against Jesuits in particular. They are the reward meted out to the Centre and to the Christian Labor Unions for their self-sacrificing fidelity to the Government. "The wishes of Catholics are not consulted," writes the Centrist Representative Erzberger. "Such an exceptional and offensive challenge has not been issued to Catholics since the beginning of the *Kulturkampf* as that of November

28, 1912. The blame lies with the Imperial Chancellor, personally and officially. If he had desired otherwise, a better and more just solution would have been found."

At a moment when perfect solidarity is most imperatively required, the German Government is estranging the Poles by its ruthless policy of expropriation, and the entire Catholic population by open outrages and insults. The thought, however, that Catholics will tamely submit to his tyranny is not for a moment to be entertained.

"The Catholic workingmen," says the *Allgemeine Rundschau*, "can no longer have confidence in the Government, for they feel that they have been repulsed and insulted. The entire Catholic portion of the population knows that it has received only blows for its reward, in spite of all its self-sacrificing labors for the national welfare throughout these many years. The Catholics of the realm have once more been thrust aside. History will have a severe judgment to pass upon such policies of insensibility and intolerance, of shortsightedness and pusillanimity. Be it plainly spoken: the Chancellor has lost every shred of confidence the Catholic people had still placed in him. No self-deception now! No dissembling of the facts!"

Two Letters and Their Moral

A Protestant Episcopal clergyman of Ohio has written two letters to a periodical of his denomination, and they are published, the one after the other. In the first he tells how he consulted his bishop as to whether he should officiate at the marriage of unbaptized persons; and, if so, whether the ceremony should take place in the church, and the Episcopalian service be used. The bishop answered, suggesting that he write to the Protestant Episcopal newspapers on the subject, as it "might be an interesting one for correspondence and discussion."

Newman, who, Episcopilians say, was always looking back longingly to the Church of England, held in his Anglican days, following theory rather than facts, that the lightest word of an Anglican bishop is always grave. One of the occasions of his enlightenment regarding the true nature of the Church of England was his perception of the fact that its bishops, always ready to abuse the Catholic faith, were dumb when there was question of teaching their people positive doctrine. He saw many examples of this in his long life, quite sufficient to justify his judgment of the Church of England, and to make impossible the yearnings after it he is said to have felt, notwithstanding his repeated denials. But we do not remember any case during his lifetime, of a bishop, asked for dogmatic direction, referring the petitioner to the newspapers.

In the second letter the clergyman complains of a Christmas gift book, because it says that the mother Church of England was the Roman Catholic Church, that at the Reformation the religion was changed, etc. Had he weighed the meaning of the fact narrated in

his first letter, he would have seen that it justifies the statements he takes amiss. The essential function of the Church is to teach, and it teaches through the bishops. If, before the Reformation, we find the Church in England discharging that function accurately, and after the Reformation we see the Church of England and its daughter churches refusing to do so, and even sending those who ask for teaching to the newspapers, we must conclude inevitably that there is an essential difference between these and the pre-Reformation Church.

Uncle Sam and the Packages

We have been hearing and reading for a long time about the Parcel Post, and now we are interested in the methods of carrying out this benign plan. Our Christmas packages went by the old methods this year, but for "Little Christmas" we may utilize the postman instead of the express companies if we prefer to do so. Uncle Sam now demands even greater security from the express companies, by insisting on their using a white label to tell the receiver that the charges are unpaid, and a yellow label to indicate they are prepaid.

For the new Parcel Post, beginning January 1, 1913, we take our package to the post-office, or a branch post-office, or a named or lettered station (some numbered stations may be designated), or to the rural or other mail carrier, and if the package comes within a six-foot tape-line, we buy the new red stamps, which will soon be on sale, and away goes the package. About that measurement, Uncle Sam lays down an easy rule. Measure the length of your package, and if there is enough left of your two-yard tape-line to go around the package at its greatest girth, Uncle Sam accepts it for mailing—unless it contains matter already prohibited by the postal regulations as dangerous to the handler or something morally dangerous to the receiver.

How many bright red stamps you will need depends upon the weight of that package and how far it must go. Every post-office is in a first zone which has a mean radius of about fifty miles. Pay five cents for the first pound, or fraction, and three cents for each additional pound within that zone. The farthest distance is the eighth zone, outside the 1,800-mile radius. Pay twelve cents for every pound, and your package will go to Alaska or the Philippines or any other place on terra firma. For strictly local delivery, whether rural or city, the rate is five cents for the first pound and one cent for each additional pound or fraction.

If you do not care to decorate your parcel with red stamps at your own expense, tell Uncle Sam to decorate it with green ones and let the receiver pay for them. If the recipient is at the North Pole among the icebergs he will be glad to see it, even in a package ornamented with emerald due bills, for the green stamp means "parcel postage due."

You can not use common letter stamps, and you can

not play incognito, or Santa Claus. The package, besides coming within that six-foot measurement and being within eleven pounds, must bear the sender's card. Miscellaneous printed matter now going as third class mail can not be sent by parcel post. The zone maps will be hung in the post-offices after New Year's.

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With sincere satisfaction we quote from the *Independent* of December 19 its commentary on Cardinal Farley's opinion about the decline of religious bigotry in this country:

"The Cardinal is right. The bigots who hate the Catholic Church as Antichrist are comparatively few and of little account, and are distinguishable by the satisfaction with which they swallow the forged oaths of Jesuits and Knights of Columbus."

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While France is ringing with the eloquent appeals of Maurice Barrès for the preservation of the churches, if not for religious at least for artistic reasons, the news comes from Spain that no appeals are needed there. If the press reports be correct, the Bishop of Madrid has just received from the Government one million pesetas, or two hundred thousand dollars, for the upkeep of the present ecclesiastical edifices, and the construction of new ones. The French politicians will shudder when they hear that, over and above this, the Spanish Government set aside \$4,000,000 for future use in the same direction, and what is worse put it all in the hands of the bishops. They do things differently north of the Pyrenees. If a bishop, or a priest, or a friar, or a nun, has anything the Government appropriates it.

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"Betrothal Party to a Cat. Society Women Will Attend to Honor \$1,000 Feline"; "This Dog Wears Earrings. Sapphire Pendants Seen in Knickerbocker Lobby on Ithaca Pet"; "Caniculture Is Latest Thing in Elite Dogdom. Mrs. _____ to Establish New Departure, a Parlor on the Avenue." If one whose eye was recently caught by headlines in the daily press like these, read on a little, he would learn that the women guardians of pedigreed cats were soon to accompany their pets to a feline engagement party at a fashionable New York hotel; that a black French poodle was seen "leading by a leash a handsomely dressed woman," while "from the dog's ears hung earrings, which looked like pendants of sapphires set in gold," and that a "caniculturist" is to fit out a show window like a miniature room with costly rugs, a hard-wood floor, a real fire in the fireplace, etc., just to keep Fido from feeling homesick. So it appears that now, as never before, not only the dog but even the cat is having its day. But meanwhile silly women, who are childless presumably, lavish on pet animals wealth that would help to make a happy Christmas in many a cheerless home, and would thus bring down blessings on the heads of the givers.

LITERATURE

The Fountains of the Saviour. By REV. JOHN H. O'ROURKE, S.J.

The Heart of Revelation. By REV. FRANCIS P. DONNELLY, S.J.

The King's Table. By REV. WALTER DWIGHT, S.J.

Your Neighbor and You. By REV. EDWARD F. GARESCHÉ, S.J. New York: The Apostleship of Prayer, 801 West 181st Street. 50 cents each.

These four books in red and gold are recent numbers of a series of devotional works that now embraces seven volumes, and it is expected that the new books will share the popularity of their predecessors. Twenty thousand copies is an extraordinary figure for a book of this kind. Yet that number has already been sold of Father O'Rourke's "Under the Sanctuary Lamp." The new book is made up of a selection from the papers that have already appeared in *The Messenger of the Sacred Heart*. They are simple but beautiful expositions of the Beatitudes, the mission of St. John Baptist and of the home at Bethany.

Father Donnelly's meditations on the traits of the Sacred Heart are largely based on texts from the Epistles. Following the method used in "The Heart of the Gospel," there is first an explanation of the text and then an adaptation of it to the Divine Heart. The wealth of illustration and the novel applications will appeal especially to reflective minds, to those who wish to ponder on the Heart of Our Lord and from their study grow in love.

"The King's Table" is a new series of papers on the practice of daily and frequent Communion. With gentle, earnest insistence Father Dwight presses upon the reader the motives that should urge all Catholics to heed the Master's wishes. A chapter of especial beauty is entitled "The Sangreal"; in it the story of the Holy Grail is applied to daily Communion and the lessons from the ancient legend become an inspiration for the Knights of the Blessed Sacrament.

The fourth book of the new collection contains, under the title "Your Neighbor and You," many practical considerations of the ways in which our Catholic laymen and women can exercise a ceaseless apostleship for the interests of Christ. The apostleship of speech, of good example, of encouragement, of retreats, of catechetical work are all dwelt upon in such fashion as to induce our people to think if in the past they have grasped the opportunities set before them in daily life.

Each of the four books is illustrated by eight beautifully printed engravings. The moderate price of fifty cents a copy (twelve for five dollars) places the books within the reach of the ordinary purse.

JOHN CORBETT, S.J.

Socialism from the Christian Standpoint. By FATHER BERNARD VAUGHAN, S.J. New York: The Macmillan Co. \$1.50.

The new book by Father Vaughan will undoubtedly appeal to a host of interested readers. The sermons and lectures of the eloquent Jesuit have given a prestige to his name which makes men eager to learn his opinions upon one of the foremost questions of the day. His sympathy with the toiling masses, as well as his intimate knowledge of the lives of those whom the world chooses to call "the upper classes" gives to his words the conviction of experience. His charm of language likewise is not the least of the attractions which have helped him to gain the attentive hearing of the vast audiences he has addressed on both sides of the Atlantic.

The present book, however, as the author is careful to assure us, is not intended to be a scientific treatise, still less a student's manual. It does not pretend to deal exhaustively with any of the great problems, but to present them in that general view and

with those broad outlines which a popular lecture demands. Although replete with references to facts and authorities, yet its main purpose is to define and convey the impression which the wide-spread and daily increasing Socialistic movement in our country must necessarily make upon every mind instinct with deeply Christian convictions. The sincere Catholic will find here the reflex of his own thoughts popularly expressed, and the Christian economists may be aided to see more clearly the dangers as well as the impractical nature of Socialistic tendencies. Of the ten lectures gathered into this book six were delivered during the Lent of 1912 in St. Patrick's Cathedral, New York. The remaining four had previously been prepared, and were revised and developed to complete the cycle of subjects which the author desired to treat. The value of the book is greatly enhanced by an excellent index.

J. H.

Marriage and the Sex Problem. By DR. F. W. FOERSTER. Translated by MEYRICK BOOTH, Ph.D. New York: Frederick A. Stokes Company.

The author of this book, a professor in the University of Zurich, is not a Catholic, but we should not be surprised to hear of his conversion as soon as he gets rid of a few prejudices that have come down to him from his fathers, such as that the object of a papal indulgence is to provide for one's future errors. He has worked his way from Rationalism to Christianity, and the term of his journey is clear to us, though it may not be so to him at present.

The tone of his work may be gathered from the two fundamental principles he lays down regarding the unpleasant subject he discusses. These are, 1. The foundation of all sound education in the matters in question must consist in *distracting* the mind from them, not in directing it towards them; and 2. The problem of moral preservation is a question of *power* far more than of *knowledge*. From these two principles, unassailable from the Christian standpoint, he draws the conclusion that the young must be saved by high ideals of duty, and by being taught to subdue their appetites even in things apparently trivial; not by making them familiar with evil. He makes no secret of his opinion that most of the new theorizing on the subject is so much filth.

Considering that the Catholic Church has been applying those principles for nearly two thousand years, a fact Dr. Foerster recalls time and again; that it does so with the example of Our Lord and of His saints who followed him in crucifying the flesh; that it tells us, not as a myth, as so many Protestants now call it, but as God's revealed truth lying at the root of our Christian faith, that the ruin of our race sprang from the ignoring of the second of those fundamental principles, namely, that illicit knowledge means death, not life, and that only the supernatural power to reject such knowledge can preserve the life of the soul; that it has from its Divine Founder the Sacraments and all other means of grace to ensure the necessary supernatural distraction of the mind from evil and the necessary supernatural power to reject it, one is astonished that there are Catholics so blind to the truths this good Protestant sees but partially, as to allow themselves to be led away into what with St. Jude we may call "the error of Balaam." To such we recommend Dr. Foerster's book, and to those whose duty it is to guard teachers and taught against the corruption that is breaking loose under the name of science. But it is not a book for general reading.

As for the corrupters, Dr. Foerster confesses that he does not hope to convert them. We will conclude then with the words of the angel in Our Lord's name to St. John: "He that hurteth, let him hurt still; and he that is filthy, let him be filthy still; and he that is just, let him be justified still; and he that is holy, let him be sanctified still. Behold, I come quickly; and my reward is with me, to render to every man according to his works."

H. W.

My Friends at Brook Farm. By JOHN VAN DER ZEE SEARS. New York: Desmond FitzGerald, Inc. \$1.25.

When a boy, the author of this book was sent with his sister from their Dutch home in the "Old Colonie," New York, to attend school at Brook Farm, in Massachusetts, where the Transcendentalists had recently begun their experiment in communism. His reminiscences are very interesting and form a valuable addition to the writings of Lindsay Swift and J. T. Codman on the same subject. Dr. Ripley, the Unitarian minister, Mr. Sears reminds us, was the first to suggest "putting into practice the principles he and his Transcendental friends advocated in theory. 'We talk well,' he said, in effect, 'why not try to do the thing which we say?'" So a farm of 200 acres was bought out at West Roxbury, and "being unusually bright folk," attests the author, "remarkably intelligent, highly educated and as may be said, brilliantly enlightened, they succeeded almost beyond belief, in making a woefully bad bargain." After his first few days of homesickness were over young Sears began to enjoy his life at Brook Farm. He had in Miss Morton, an excellent teacher, he was closely kept to his books, and gave eight hours a week besides to working at some manual labor under an instructor. It was the boy's duty, as Nathaniel Hawthorne's successor, to assist Dr. Ripley in taking care of the cows. He soon learned "to milk like a streak" and was earning the maximum wage of ten cents an hour. Two half holidays each week were devoted to systematic merry-making, everybody in the community taking part. Of frequent occurrence were pageants, musical festivals, and the like, which Boston folk would come out to see. On pleasant Sundays, religious services would often be held in a pine grove on the premises, when William Ellery Channing would preach "a saintly sermon," and John Sullivan Dwight's quartet would sing the sonorous Latin of the Gregorian chant. This mingling of "papistical" music with Socinian doctrine, it need scarcely be said, was considered by the Puritans of New England the unpardonable crime of the Transcendentalists.

When Yule tide came a heavy disappointment awaited John and his sister Althea. For "the Brook Farmers and all their neighbors ignored Christmas. They knew nothing and cared nothing about that wondrous season of joy for the little ones." But John Cheever, an Irish Catholic workman carefully explained to the puzzled "Old Colonie" children "that the New England Puritans were bitterly hostile to anything and everything savoring of what they called Popery, imposing severe penalties on misguided wretches who dared to show respect for old beliefs." How far this illuminating information reconciled John and Althea to the loss of Santa Claus, "the Bethlehem manger in the Dutch Reform Church," and of Domine Bogaardus' simple "story of the Birthday of Our Lord," the author does not make clear.

Mr. Sears remembers coming suddenly one day upon Isaac Hecker "walking rapidly up and down in the secluded little dell that served him as a retreat. He was wringing his hands and sobbing so violently that we two scared children stole away, awed and mystified." In referring to Father Hecker's founding of the Congregation of St. Paul, the author says that "the church and the home of the fraternity are located across the Hudson river, in New Jersey." Can he mean the Passionists? The Paulists' church is on Columbus Avenue, New York.

In the two last chapters of his book Mr. Sears tells how Albert Brisbane came back from France a zealous disciple of Fourier and made converts of the entire Brook Farm community. A periodical was started called the *Harbinger*, with Dr. Ripley and Charles A. Dana as its editors, and "the hive" gave place to a new "philanthropy," the erection of which took nearly all the money the Transcendentalists had. But no sooner was the building ready for occupancy than it was burned down, set on fire, as was suspected, by malignant Puritan neighbors.

This was a severe blow. An epidemic of smallpox also hastened the dissolution of the community, and Fourierism in America, as in France, ended in failure. In Mr. Sears' opinion the result was a foregone conclusion. No doubt. For Brook Farm was far from being a religious community; it was an experiment, rather, in the Socialism of seventy years ago. If some of the Church's religious orders, notwithstanding their rules and vows, have fallen away in the course of time from their early fervor and required to be suppressed by ecclesiastical authority, it was not to be expected that a community of Transcendentalists, whose motto was "Here and Now," and whom no religious bond of any kind held together, should last much longer than the schooldays of this entertaining author.

W. D.

Eucharistica. By R. T. HENRY, Litt.D. Philadelphia: The Dolphin Press. \$1.25.

Dr. Henry's elegant renderings of Sacred Latin song with learned studies of their history and composition, and not infrequent original contributions, have been for years one of the most pleasing features of the *Ecclesiastical Review*. A large number of them bore directly or indirectly on the Eucharist, and these with others hitherto unpublished he has happily gathered into a handsome volume of 252 pages, sixty of which consist of valuable explanatory comment on meanings and metres and the comparative values of various versions, and prose translations of the Prayer of St. Augustine used as thanksgiving after Mass and the ritual prayers for the blessing of vestments. There are seventeen original Eucharistic poems and over a hundred translations from hymns, psalms and antiphons. These show remarkable skill in mastering the difficulties that lurk in Latin compression and preserving much of its sententious grace, but the author's poetic power is perhaps best displayed when revealing the love of his own heart for his Eucharistic Lord. That his "Comment" is not a mere Appendix but equally worthy of careful perusal may be gathered from the opening paragraph:

"The number of Latin hymns and the variety, and especially the sublimity of their themes, must be a matter of wonder to any one who will not see in the Catholic Church the Spouse of Christ singing a perpetual canticle to the Lamb, and who will not admit that her life is the very commonplace of miracle. And yet, hers indeed is the heirloom of the *mirabilia opera Domini*; for she possesses the indwelling of the Holy Ghost and, in the spirit of a perpetual Pentecost, can still speak, in divers tongues, the wonderful works of the Lord. She is the heir, not alone of the centuries, but of the eternal counsels of God; and there is not an upward yearning of the human heart, there is not an outpouring of the Divine goodness to satisfy that yearning which she may not justly consider her own. With Timotheus of old, she can raise a mortal to the skies; and with Cecilia, she can draw an angel down. Since, then, her conversation is in Heaven, and her songs are all sublime, which one of these shall merit the special title of angelic? Let us answer:

"Special theme of all our singing—
Living Bread, and Bread life-bringing!"

God or Chaos. By REV. ROBERT KANE, S.J. New York: P. J. Kennedy & Sons.

Whosoever has had the good fortune to read "The Sermon of the Sea," "The Plain Gold Ring," or the occasional lectures and discourses of the "blind poet-orator" that appear in the Irish and British press will welcome this book if only because Father Kane has written it; and he will be rewarded by discovering intrinsic merits that raise it, in many respects, even above the level of its predecessors. By its nature and purpose the work of the thinker rather than of the poet and orator, "God or Chaos" is more sparing of the music of words and rhythmic

phrase and the imagery of nature and emotional pathos than the prose-poems in which he has given much solid theology an artistic setting; but his artistic sense accompanies him through the dry walks of philosophy, strewing flowers in his path and lighting it, as did Plato, with gleams of poetry and glistening phrase and the glow of picturesque imaginings.

His subject-matter is the solid substance of the uncompromising philosophy of the Schools. Setting out to prove the existence of God and that denial of God involves intellectual anarchy, he lays down the fundamental principles of reasoning and of being, the attributes of God the Necessary Being, and the reasonableness of the Eternal Lawgiver awarding eternal sanction to good or evil, that is, to the legitimate use or the obstinate abuse of the free-will with which he has gifted man. The author is apprehensive that the "tough thinking" required of the reader and the severe precision demanded of the writer, will prove unacceptable in an age that is impatient of deep reasoning, satisfied with surface proofs, credulous in material and cynical in abstract subjects, contemptuous of all truths it does not understand, and unwilling to take the time or trouble to understand them. He need not be alarmed. The precision is there and the severe thinking and also the toughness, but they are not disagreeably obvious. One may get strength of muscle by digging wells or splitting logs, but also by playing football or baseball or hurling—especially hurling. Father Kane has the art of engaging the reader in real intellectual work while furnishing him the pleasure of an enjoyable mental game.

The first book, "Realities and Reasons," will frequently wake up the blasé or cynical youth who has not yet quite emerged from the omniscience of "hobbledehoyhood," and even ruffle the philosophic egoist who makes capital out of Capitals and valiantly dogmatizes against dogma. The title of the first chapter, "Aristotle in plain clothes," indicates the form of presentation, but the garments often change though they always fit and leave ample room for movement. The second and principal book consists of twelve distinct proofs of the existence of God, which through deeply metaphysical in substance, are in form so clear and simple that no more training than the school of common sense supplies is required to understand them. The chapters that follow on the personality and attributes of the Necessary Being, and on Free Will, Evil, Hell and Faith are admirable in their strength and brevity.

"God and Chaos" is at once a course in philosophy and in style. It is a work one would like to put in the hands of professional men whose reading or studies have undermined their basis of belief, and it is an excellent book for intelligent Catholics who had no philosophical training, and for teachers, students, thinkers, Catholic or non-Catholic. It should be in every good library.

Unseen Friends. By MRS. WILLIAM O'BRIEN. New York and London: Longmans, Green & Co. \$2.25 net.

There is a delicate charm about this series of intimate studies of literary or religious personages who, despite a wide diversity of character and qualities, had won the affection of the author. They are all women, fifteen in number, who, unseen in the flesh, had spoken to Mrs. O'Brien from the printed page of their works or their biographies messages of courage and inspiration, and she repays the debt by revealing in 500 graceful pages the secrets of their winning personality. They are not saints by any means, though several were holy, and all were worthy women. Her favorites among the saints are Sts. Catherine of Siena, Teresa, Francis of Assisi, Clare, Philip Neri, Francis de Sales and Jane de Chantal; but one has likewise an unseen circle of friends of a different order, "and it is not to the greatest of the giants that our hearts' affection may go. We may have a feeling that the giants gave the best to their books and that in everyday life their inter-

course was less attractive than that of less gifted people." Hence there are no great world-characters in the set, though several exercised a powerful and permanent, if an unadvertised influence on the world. Of these the most original and probably the greatest was Mother Margaret Mary Hallahan, the Irish servant girl, who founded a great religious Congregation and impressed her character on the most gifted and cultured of her day.

Closely united to Mother Hallahan in religious purpose and accomplishment, though widely separated in natural gifts and social environment, are her brilliant English novice, Mother Francis Raphael Drane, and the five Foundresses: Mary Aikenhead, of the Irish Sisters of Charity; Emilie d'Oultremont, of the Sisters of Marie Reparatrice; Marie Antoinette Fage, of the Little Sisters of the Assumption; Nano Nagle, of the Irish Ursulines and Sisters of the Presentation, and Catherine McAuley, of the Sisters of Mercy. One other unseen friend is also a nun, Hélène de Jaurias, the story of whose devoted heroism for forty years in distant China won for its author the crown of the French Academy; and the two remaining Catholics, Eugénie de Guérin and Mrs. Craven, were as distinguished for faith and zeal as for literary power.

Mrs. O'Brien's non-Catholic friends, except Felicia Skene, a most original and lovable philanthropist, are all writers—Charlotte Brontë, Jean Ingelow, Christina Rosetti, and Mrs. Oliphant, whose talent for meeting Irishwomen everywhere and finding them invariably kind may have determined her selection. Even here there are many interesting Catholic sidelights, the author's faith, while never obtrusive, being always clearly perceptible. Her choice and treatment of subjects do credit to her pen and her piety, and will, we believe, win the gratitude of many readers.

M. K.

Historic Shrines of Spain. By ISABEL ALLARDYCE. New York: Franciscan Missionary Press.

Such a sympathetic story of Catholic Spain as is here presented is pleasant reading and those who are happy enough to possess this book may congratulate themselves on the unique character of their treasure as well as on its literary and artistic excellence. The book is a vast fund of information, historic, legendary and archaeological, which, however, never becomes burdensome through defect of style in its presentation. The author somewhat underrates her critical faculty, for though in her preface she says that "no attempt has been made to fathom the why and the wherefore of the traditions that have been handed down from generation to generation" and though she adds that "we must not look for evidences of profound research; for the legends are merely retold in the unvarnished language of the people, as they were gathered during a residence of several years in Spain," yet the care with which assertions are made and qualified, and the variety of locution, whereby facts, legends and conjectures are respectively introduced are ample evidence to the careful reader of an author that can discriminate facts of various certitude while weaving them into an harmonious whole.

The book describes fourteen famous Marian shrines of Spain in an agreeable blending of description, history, legend and reminiscences which makes delightful and edifying reading. The twenty illustrations depict the more famous images of Our Lady and some typical scenes of Spanish devotion to Mary. The book is admirably suited for a gift.

M. McN.

One of the substantial pleasures of the holiday season to many must have been the receipt of Volume XV—the concluding one—

of "The Catholic Encyclopedia." (Tourn to Zwirner—Errata). An Index is now nearly ready, and then the entire range of this indispensable reference work, on the constitution, doctrine, discipline and history of the Catholic Church, will be at the service of all who consult its pages. The managing editor, Dr. Condé B. Pallen, is now in Rome to present this last volume to the Holy Father, who has indicated, more than once, his interest in the progress of the work, and his intention to mark by special favor his appreciation of the obligation of the whole English speaking world to its editors and their collaborators.

With each volume forming a "Doorway to the Stories of Ancient Greece," Houghton, Mifflin Co. are publishing an attractive series of books for children. "The Golden Touch" and "The Gorgon's Head," which Hawthorne tells so well, are suitably illustrated, often in color, by Mr. Patten Wilson. If our boys and girls can thus be taught from their earliest years to read with pleasure and appreciation writers of Hawthorne's high standard, this series should be widely used. 60 cents each.

The *Irish Ecclesiastical Record* for December has as usual a goodly array of able and well-written articles of general as well as clerical interest, but the most touching is the "Editorial Farewell" of Dr. Hogan, who after eighteen years' service has resigned the editorship to assume the Presidency of Maynooth, the National Seminary of Ireland. During his long term the *Record* has well maintained the distinction it secured under the editorship of the present Archbishop of Dublin. It has been invariably sound and timely in its exposition of doctrinal, social and ecclesiastical questions, while its general articles gave it high rank as a magazine of letters and always sounded the true Irish as well as the true Catholic note. He gracefully commends to the *Record's* readers the new editor, Rev. Professor Patrick McSweeney, M.A., who, we have reason to believe with Dr. Hogan, "will bring to his task rare gifts of knowledge, ability and taste."

Tolman and Guthrie's "Hygiene for the Worker" (The American Book Co., 50 cents) is a good manual for boys and girls who leave school early in life to become breadwinners. Few of the young toilers who follow carefully the advice in this book should die an untimely death.

BOOKS RECEIVED

Robert Appleton Co., New York:

The Catholic Encyclopedia, Vol. XV—Tourn—Zwirner—Errata.

Benziger Bros., New York:

Up in Ardmuirland. By Rev. Michael Barrett, O.S.B. \$1.25; The Consolations of Purgatory. By Rev. Father H. Faure, S.M. 90 cents; The Apocalypse of St. John. By James J. L. Ratton, M.D.; The Westminster Hymnal. \$1.25; Saints and Places. By John Ayscough. \$1.50.

P. J. Kennedy & Sons, New York:

The Divine Educator. By F. M. de Zulueta, S.J. 50 cents.

Longmans, Green & Co., New York:

Thesaurus of English Words and Phrases. By Peter M. Roget, M.D. \$1.25; History of the Roman Breviary. By Mgr. Pierre Batiffol, Litt.D. \$3.00.

John Murphy Co., New York:

Lights and Counsels of the Rt. Rev. Alfred A. Curtis, D.D. 50 cents.

The New Zealand Tablet, Dunedin:

The Church in New Zealand. By J. J. Wilson.

Frederick Pustet & Co., New York:

Heaven's Recent Wonders. From the French of Dr. Boissarie. \$1.50.

Apostleship of Prayer, New York:

Your Neighbor and You. By Rev. Edward F. Garesché, S.J. 50 cents.

French Publications:

Gabriel Beauchêne, Paris:

Le Chili: Après cent ans d'Indépendance. Jorge Fernández Pradel.

Pierre Tequi, Paris:

Le Petit Journal des Saints. Par Deux Missionnaires; Les Fondements de la Foi. Par Mario Laplana, S.J.; La Vérité aux Gens du Monde. Par Joseph Tissier; Allocutions pour les Jeunes Gens. Par Paul Lallemand; Souvenirs de la Combe. Netty Du Boys; Vers la Vie pleine. Ad. Goutay; Mizraim: Souvenirs d'Egypte. Par Godefroid Kurth; L'Educa-tion de la Chasteté. Par A. Knoch.

EDUCATION

Child Labor and Schooling—Shorter Vacations

The tendency, growing stronger year by year, through legislation to make impossible for children any manner of work during the years in which these are of school age, does not appeal to every one. What harm can result to an ordinarily healthy young lad who, after school time, spends a few hours daily in the light tasks open to children? The fact that the help he may thus render will count for something in straitened resources prevailing at home ought to have some influence with the narrow "uplift" Apostles who, because abuses occur now and then, would ruthlessly ban every kind of "child labor," to use their own unfair term.

A case came to the writer's notice just the other day. A young boy of 12, physically strong and hearty, was forbidden by a City Truant-Officer to use two or three hours of his late afternoon free time in running errands for a shopkeeper. The lad never misses a day at school; he is a bright boy and well to the front in all his school subjects as his reports make clear. The three or four dollars he would earn meant much for a poor mother who is making a brave struggle to keep a home for herself and two or three young children. The exercise was good for the lad, the work he did never very burdensome, and if he is not to be thus engaged he will very likely, despite a good mother's efforts, idly roam the streets in those hours of freedom. That the experience of young lads in the streets is rarely a helpful one to soul or body our wise reformers and up-to-date teachers surely ought to know. Ought they not as well recognize that the insistent demands their educational theories sometimes put upon us are a trifle narrow? Some conservative folks are inclined to believe that a more general regard for the gospel of labor would not be without its own efficacy in the training of children. The thought is apropos of an interesting volume recently noticed by the press of this city.

Most of us recall the three days' speech on Child Slavery delivered in the Senate some time in 1907 by the then Senator Beveridge and the impetus his scathing denunciation of conditions in the mill districts in the South gave to the investigation then ordered. Congress appropriated \$300,000 and directed the Commissioner of Labor to make a thorough examination of the facts adduced in that address and to look closely into conditions described by the speaker as prevalent in the Southern mill cities. The official returns handed in by the investigators then appointed have ever since been a favorite source of information with magazine writers who have made generous use of them in depicting the horrors of child labor in the Southland.

Perhaps the melancholy tale these tell us is not without a certain measure of truth, yet it will be wise to listen to the other side of the story before one accepts in their entirety the conclusions drawn from the shocking statistics published with the sanction of Government authorities. In a book "The Child that Toileth Not," published by the Gracia Publishing Co. of New York City, Major Thomas Robinson Dawley, Jr., one of the original investigators detailed by the Labor Commissioner, is clearly at odds with the Bureau of Labor and its representatives in the South. The volume, which reviewers have termed a "Gospel of Work," is highly interesting and gives many new points of view concerning the conditions which Senator Beveridge affirmed to exist in the Southern mills. Major Dawley's work, too, is decidedly in contradiction with the usual commentary on child labor. He holds to the extraordinary theory that the cotton mills are not only making a new South financially, but they are also its social saviors, and he implies that the reason his observations do not form a part of the Government's report on child labor conditions is because he failed to represent these conditions as the preconceived opinions of the promoters of the investigation sought to have them painted.

With entertaining style the Major describes his experiences following his appointment by the Commissioner of Labor. Going South he made a close and thorough investigation in the mill cities of the district to which he had been assigned. The mills, he assures us, were providing schools for the children. Boys who worked in the mills in most instances spent a third of their time in factories and the rest of their days in school or at play. Younger children were in the mills merely as "learners" and the schooling they received was far better than the State could provide.

Dawley looked into, as well, the sort of lives the mountaineers lived at home. Immorality he found to be prevalent, with incidental degeneracy, while educational facilities were of the most meagre description. Children worked at the hardest kind of manual labor and were ill fed and ill clad. He relates many stories and shows many pictures which effectively point the melancholy tale he rehearses. He returned to Washington, he affirms, with the fixed idea that the mills were doing more good than evil and that the proposed child labor legislation would work far more harm than good. That the cotton mills were a marked source of improvement in the case of those who moved from the mountains into the villages, Major Dawley tells us is his absolute conviction, and he quotes the experience of former mountaineers now successful men filling lucrative positions in the district, to explain his judgments.

To be sure his sentiments are in direct opposition to the received views of many modern school reformers, but this should not prejudice one against his conclusions. It has happened before that the unreasonable impulse of superficial students of conditions about us led them into policies strangely at variance with the purposes they sought to achieve.

Some weeks ago reference was made in this column to the address of a Kansas educator in which a strong plea was put forward for longer study hours and shorter vacation periods for school children. The suggestion appears to have won favor in the East. In a recent address at the annual meeting of the Massachusetts Teachers' Association, President Flavel S. Luther of Trinity College made a similar recommendation. He said:

"The public is an 'easy mark' because school teachers have convinced them that the schools are giving all they ought in education. Let's teach more than twenty-five hours a week. Let's have our schools going a larger part of the year. Let's make children take school life more seriously than we have formerly.

Let's be a little more in earnest. It is preposterous that we need so much vacation."

M. J. O'C.

SOCIOLOGY

The Housing of the Poor

Some weeks ago we had something to say on the cost of house rent to the working classes. We showed that as, naturally speaking, the home is provided once for all, at a minimum of expenditure, it is clear that even in our highly artificial society the cost of shelter should bear but a small proportion to that of clothing, which has to be renewed frequently, and a still smaller proportion to that of food, which must be provided day by day. We then pointed out that this condition does not obtain to-day in our cities. If the working man chooses to pay a price only approaching the reasonable for his home, he must live in conditions hurtful to both health and morals. If he would protect these, he has to pay an extortionate price.

Some figures taken from the London *Times* more than confirm what we said. They give the expenditures of two families of laborers earning on an average 18 or 19 shillings a week. The first has to pay 7 shillings a week for rent, and has only 8 shillings a week for food for husband, wife and three children. Of this 2 shillings and 7 pence goes for bread, 5½ pence for

flour and only 1 shilling and 10 pence for meat. In the second case there are five children and 9 shillings, exactly half the weekly earnings, go for rent. Food is, therefore, reduced to semi-starvation rates. The family of seven have 10 loaves of bread a week, costing 2 shillings and 3½ pence; their meat costs only 1 shilling and 8 pence, they have six pence worth of potatoes and spend two pence on other vegetables. Here we have two families half-starved to pay for the rooms in which they live, and we may presume that these are not such as health and morals demand. The *Times* says that the figures show "the struggle that goes on in many working class households to maintain a family in comfort." Perhaps it speaks ironically: more likely it speaks with the crass fatuity of those who do not care to realize the conditions of the poor. As a matter of fact they show how families are half-starved on insufficient wages in order to pay rent for insufficient shelter. No wonder even the best of men feel rebellious against the existing order when they have to pay week by week an inordinate proportion of their hard earned wages to the landlord.

What is the landlord to do? He might make some reduction, but this will not satisfy the problem. Such a reduction could not be very great, for his land and houses have a certain value, often very great on account of their situation in the heart of the city. He has to pay taxes on this value, he has to pay insurance, he has to pay for repairs at the rates fixed by the unions for skilled workmen. He has to get a fair return for his investment; so that, everything considered, the evil is not to be laid at the door of his hard heart. Public authority must take the matter in hand, and in doing so must put the burden equitably upon the shoulders of those who should bear it. These are they who profit by the labors of the poor. First come the actual employers, then those who have the benefit of the cheap goods, the result of cheap labor. The streets are filled with the carriages of the former who need stint themselves in nothing. The pavements and public conveyances are thronged with men and women spending frivolously the money they can spend, because they are able to wear cheap clothes, read cheap papers, ride cheaply in streetcars, and so on. If the employers were made responsible for the reasonable and satisfactory housing of their working-people, the price of their commodities might increase a little, the splendor of their department stores might be somewhat diminished, they might have a little less to spend in vain luxury, the public might be deprived of some of its baneful pleasures. The Great White Way might not be such a brilliantly lighted path to hell, but none of these would be a real evil. On the contrary, they would be very real social benefits.

If this did not solve the difficulty public authority should take the matter in hand directly. It can pay hundreds of millions for public utilities, and this is a public utility of a most pressing nature. It could, for instance, acquire suburban lands, build reasonable homes and provide reasonable and rapid transport morning and evening for the working classes. It could put a special tax on all employers of labor to defray the cost in part, and the balance, paid out of the general income of the city, would be anything but an intolerable burden. The general contentment of the working classes is so great a good that it would be well worth the price.

H. W.

ECCLESIASTICAL NEWS

The Rev. Wm. H. Ketcham, Director of the Bureau of Catholic Indian Missions, has received the following letter from his Excellency the Apostolic Delegate:

Reverend Dear Father:

The glory of the Church in America is her Indian mission record, which is written in the blood of her martyrs; and yet to-day in the United States—a land of plenty—the Indian mis-

sions are languishing for want of adequate financial support. That in Christianizing and civilizing the Indians the mission school is an absolutely necessary factor, is evinced not only by the nature of the work itself, but by the positive testimony, without exception, of all the bishops and missionaries who are charged with them. The cry of distress from these bishops and missionaries has reached us; they must be enabled properly to acquit themselves of the sacred responsibility laid upon them by Almighty God and by His Church.

The somewhat meagre Lenten Collection, which is divided among a number of works of zeal, affords but a scant annual contribution toward maintaining the schools, and it is to the Bureau of Catholic Indian Missions, which, for nearly thirty years, has bravely and quite successfully fought the battles of the Indians and of the missions, that the schools look for subsistence.

This Bureau has had the sympathy and hearty support of my illustrious predecessors, and I am determined to encourage it, and to sustain it in all its good works. The efforts of the Bureau to collect the requisite financial aid for the schools culminated in the establishing, in 1901, of the Society for the Preservation of the Faith among Indian Children. This Society is in every way feasible, and with due encouragement of all the bishops, will solve the whole Indian mission problem.

Our Holy Father, Pope Pius X, addressed an Apostolic Letter, April 3, 1908, to His Eminence, James Cardinal Gibbons, in which he commends the Preservation Society to the bishops, to the clergy, and to the faithful of the United States of America, and expresses the wish that this Society "be established in every parish." Whenever this recommendation of the Holy Father is to any considerable extent complied with Catholic Indian mission work will have ample support.

I bless the Society and all who promote it, and it is my desire that the Holy Father's wish be realized with the least possible delay.

With earnest wishes, therefore, for much success in this work,
I am, Yours faithfully in Xto,

JOHN BONZANO,
Archbishop of Melitene,
Delegate Apostolic.

President Taft has appointed Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, a member of the Board of Indian Commissioners, in succession to Cardinal Gibbons, who resigns from the board owing to his inability to devote sufficient time to the interests of the commission.

His Eminence Cardinal Farley presided, on December 11, at the dedication of the new Provincial House and Novitiate of the Sisters of St. Joseph at Troy, N. Y. The building was originally the Methodist Drew Seminary, and then, from 1862 to 1896, the historic St. Joseph's Provincial Seminary, where more than seven hundred priests were trained for the service of the Church. In 1896, it will be remembered, the Seminary was moved from Troy to its present location at Dunwoodie.

The story of the rise of the Catholic Mission at Laos, Indo-China, has been making the rounds of Catholic papers in the far East. Two priests, Fathers Prudhomme and Guego, who had gone to Oubone, on the Siamese frontier, to try to start a mission, found themselves in a community where slavery, albeit in a mild form, was being practiced by the natives under the French flag. By the exertions of the missionaries the abuse was exposed, and although the ground seemed singularly unpromising to the priests, yet about a dozen families, freed through their exertions, came and asked for instruction in a Faith that made men so solicitous about the welfare of others. It was a small beginning, and it was in a

little hut of straw that the first Catholics at Laos worshipped for eighteen years. But since the first coming of the pioneers there have been nearly 2,500 baptisms at Oubone, where there are two communities of native Sisters to help the European nuns of St. Paul of Chartres, already in charge of the schools, and four native priests to supplement the labors of the French Fathers.

The first annual meeting of the Maine Catholic Historical Society was held recently at Portland. Bishop Walsh unfolded a plan for the tercentenary celebration of the Church in the State of Maine. An essay on "The Catholic History of Maine" was read by Herbert E. Holmes, editor of the *Catholic Opinion*, Lewiston. The Society was temporarily formed at the centenary celebration of St. Patrick's Church, Damariscotta, the oldest Catholic church in New England, in July, 1908. In March, 1911, it was formally incorporated. The Society will take charge of all the historical religious celebrations in Maine, whose traditions are richer and more abundant than those of any State north of Louisiana or east of the Mississippi. "The Catholic Institute for Boys" of Portland is the headquarters of the Society, and a room has been set apart for books, manuscripts, charts, pictures and other objects connected with the history of the Church in Maine.

PERSONAL

In a note to Cardinal Farley, Bishop Matz of Denver writes that he was fast recovering from his recent accident and hoped to be out of the hospital by Christmas. The reception given Cardinal Farley in Denver was most hospitable and elaborate. Speaking of it a writer in the *Catholic Register* of that city says:

"There was one, however, just as loyal as the rest and just as good as the best who was unable to attend these functions. He was poor, and furthermore, he was very, very sick. He was so weak that he could not walk, and his burning cheeks and racking cough bore evidence that his pilgrimage through this valley of sorrow was almost at an end. He would have enjoyed seeing the Cardinal and he would have given much for the privilege of taking part in the dedicatory exercises. On his bed of pain he lay panting for breath and periodically moistening his fever-parched lips with his tongue. News of this man and his condition reached the Cardinal and in less time than it takes to tell he disappeared from the midst of his entertainers and sought this humble son of the Church. He did not make a polite society call of a few moments' duration, but spent the afternoon chatting with the sick man, doing all in his power to comfort and cheer him. He forgot that he was a Cardinal, drew away from the pomp and splendor of his position, and sat on a little canvas chair, just a plain priest."

Mgr. Phelan, Vicar-General and Administrator of the Archdiocese of Sydney, has been appointed by his Holiness Bishop of Sale, Australia. Born in Kilkenny, he was educated at Mount Melleray and Carlow College, graduating in the Royal University, and was ordained 1888 for the Melbourne diocese, where he soon became distinguished as an administrator and controversialist. His masterly exposition and defence of the Ne Temere Decree was widely circulated in Australia. He is a brother of Rev. Michael Phelan, S.J., who had also served on the secular mission in Melbourne, and shares in his eloquence.

Mr. Michael Francis O'Dwyer has been appointed to the important Governorship of the Punjab, in British India. A native of Tipperary, he led the Irish Intermediate School contestants

while a student at St. Stanislaus College, Tullabeg, and won first place in the Indian Civil Service examinations, 1882. He rose steadily till he now fills the first place in his immense Province. He is a brother of Rev. James O'Dwyer, S.J., President of St. Patrick's College, Melbourne, and of Rev. Thomas O'Dwyer, S.J.

Whitelaw Reid, American Ambassador to Great Britain, died at Dorchester House, his London residence, after a fortnight's illness, on December 15. The Ambassador returned to London on October 28 from his month's visit to America, during which he presided at the three days' dedication exercises of the new Education Building in Albany. Instead of taking a needed rest he plunged at once into the accumulated business of the embassy and, moreover, delivered the address on Thomas Jefferson at the University College of Wales on October 31. Not realizing the seriousness of his condition Mr. Reid read and signed official dispatches until the day before his death.

Mr. Reid, was born of Scotch ancestry, at Xenia, Ohio, October 27, 1837. After his graduation, at the Miami University, he taught school for a while, and at the age of twenty began with the purchase of the *Xenia News* his career as a political leader and journalist. During the Civil War he went to the front as a correspondent for the *Cincinnati Gazette*, and from 1862 served for three years as correspondent for that journal at the National Capital. In the Summer of 1868 Mr. Reid became the chief editorial writer of the *New York Tribune*, and by his leading editorials on national politics contributed largely to the reputation of the *Tribune* as the chief exponent of Republican principles and policies. Then came the political campaign of 1872. Upon his nomination to the Presidency, Mr. Greeley resigned the editorship of *The Tribune*, and Mr. Reid was chosen by the directors to fill his place. The defeat of Mr. Greeley led to the succession of Mr. Reid to the ownership of *The Tribune*, which at once swung back into line as the leading Republican organ of the Metropolis, a position which it still maintains.

Mr. Reid's career in the diplomatic service began twenty-three years ago with his appointment as minister to France. Afterwards he discharged the social duties of Special Ambassador at the diamond jubilee of Queen Victoria. He was attached to the commission which negotiated the treaty of peace with Spain in 1898, and he attended the coronation of Edward VII as the President's representative. In 1905 he became American Ambassador at the British Court, a place which had long been the goal of his ambition. His death closed a versatile career and one filled with honors in the public service.

SCIENCE

From spectroscopic considerations M. Deslandres is led to reject the collision theory regarding "Novae," temporary stars, and to adopt what may be styled the eruption theory. He defines a "Nova" as a body already cooled which has a solid crust, relatively thin. Under the influence of several causes the crust breaks and the internal gas, at first maintained under high pressure by the envelope, suddenly erupts and forms for some time an atmosphere extremely dense, very brilliant, having movements akin to those of our solar atmosphere but far more rapid. The crust below reforms and the atmosphere which is no longer renewed by the very hot interior nucleus of the star, cools, condenses, and forfeits gradually its light. The phenomenon is, in a word, a volcanic eruption generalized.

The investigations of Drs. Samson and Chalmers on the etiology of pelagra seem to discountenance the prevailing view that the disease is the result of poisoning by unsound maize. They have brought together a considerable body of facts which show that all areas in which the disease is en-

demic are situated hard by streams in which "Simuliidae," small biting flies native to running streams, breed. A definite proof of this theory is still awaited, namely, the isolation of the parasite, provisionally assumed to be protozoal in nature.

Mr. H. Strach has investigated the luminous efficiency of upright and inverted gas mantles with gas containing varying amounts of carbon dioxide. Coal gas mixed with carburetted water was used. For each series of tests the gas was stored in a holder and mixed with definite amounts of carbon dioxide and the gross calorific value determined. To insure a maximum efficiency the burners were adjusted with each reading. With an upright mantle the number of calories required per candle power was 5.78 with gas free from carbon dioxide, 5.71 with gas containing 3.8 per cent., 7.46 with gas containing 11.2 per cent., and 9.85 with 21.0 per cent. of carbon dioxide. Similar results were obtained with the inverted mantle and with gas enriched with petroleum spirit and acetylene so as to have the same calorific power after the addition of carbon dioxide. The decrease in the efficiency is due to the fact that gas impregnated with carbon dioxide burns with a larger flame which has a lower temperature.

F. A. TONDORF, S.J.

OBITUARY

Very Rev. A. Prevel, Superior General of the Fathers of St. Edmund, died on December 8, at Hitchin, England. Born at Pontorson, France, February 6, 1848, he was ordained priest in 1871, and shortly after became a member of the Society of the Fathers of St. Edmund. For several years he labored as a missionary, and then in the colleges of the Society until 1901, when the Associations Law drove its members from France. He came to the United States and took an active part in the establishment of St. Michael's Institute, Winooski, Vermont, of which he was president for three years. He was chosen as Superior General by the General Chapter of the Society in 1907, and as such he took up his residence at Hitchin, England. He visited this country again in 1909, and spoke at the Champlain tercentenary celebration at Isle La Motte, July 4 and 9, 1909. He constantly showed great interest in all that concerned America and in the work the Society of St. Edmund is doing in Vermont. His loss is felt deeply by the Society and by his many friends in Europe and America.

Mrs. Mary Fortune Connell died at an advanced age, in Baltimore, on December 18. Her life was full of good works and was crowned with a happy death. During more than half a century Mrs. Connell was known and esteemed for her zealous cooperation in the work of the religious societies of St. Ignatius' parish, Baltimore.

For many years she was prefect of the Sodality of the Blessed Virgin, president of the Ladies' Auxiliary of the Conference of St. Vincent de Paul and superintendent of St. Ignatius' Sunday School. Her whole life was spent in providing relief for the poor, in visiting and aiding the sick in their homes and in the hospitals and in lending a willing hand to all who sought or who needed her aid.

Two sons, her only children, she gave to the Society of Jesus. The younger, Thomas M. Connell, died while a scholastic, teaching at St. Francis Xavier's College, New York City, about twenty years ago. The Rev. Francis M. Connell, her other son, who is a professor at the Jesuit Novitiate at St. Andrew-on-Hudson, Poughkeepsie, N. Y., was with her when she died.

A sister of Mrs. Connell became a nun of the Visitation Order in Baltimore, Sister Sulpice, and was one of the founders of the former Visitation Convent in Brooklyn, where she lived to celebrate her golden jubilee.

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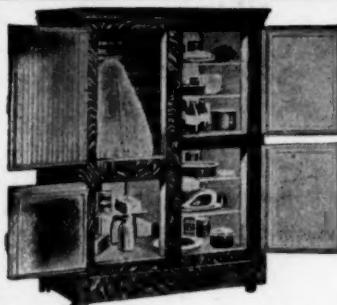
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